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# THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VII.—(LVII).—JULY, 1917.—NO. 1.

## ST. PAUL'S MESSAGE ON THE MASS.

THAT the sacrificial nature of the Mass and his own distinct status as a sacrificing priest were expressly declared by St. Paul, in technical and liturgical terms, in his Epistle to the Romans, is a statement which may surprise non-Catholics who have been taught to believe that the Mass is an ecclesiastical invention. It is a statement which, I am convinced, rests on reliable foundations. It is based on the literal interpretation of Romans 15: 16,[1] a verse which, in my judgment, is one of the most noteworthy in the Bible, not only in view of its connexion with the Eleusinian mysteries at Athens and its employment of terms related to special features in this great national act of Greek worship, but also because it contains what is in all probability a direct quotation from the oldest Christian liturgy—the liturgy of St. James.

For Catholics, of course, this verse is by no means essential to prove the Catholic doctrine on the Mass. For us it is sufficient to know that the sacrificial nature of the Mass was defined as an article of faith by the Council of Trent, which thereby confirmed a doctrine contained in Holy Scripture, supported by unbroken tradition and always inherent in the mind of the faithful. No doctrine is richer in Scriptural proofs and predictions. From the time when Melchisedek the Canaanite, mysteriously crossing the path of Abraham, offered sacrifice of bread and wine, to Malachias's prophecy of the world-wide

[1] "That I should be the minister of Christ Jesus among the Gentiles: sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost."

sacrifice which should supersede the Jewish sacrifice, the Old Testament is full of types and prophecies which would be devoid of all practical significance if the Mass, which alone fulfils them, were not a fact. In the New Testament our Lord's words of consecration, preserved by the synoptists and St. Paul (I Cor. 9: 23, 24, 25), by themselves establish beyond question the sacrificial nature of the Mass.

But the illustration of doctrine appeals to Catholics, while for non-Catholics who attach such weight to the utterances of St. Paul, this verse should prove interesting in view of the fact that, if interpreted literally, it enriches Catholic doctrine with a proof neglected by the critics.

That by the work of the Holy Ghost, all words of Holy Scripture have a special purpose is a truth that need not be emphasized for believers in Divine inspiration. It was with a fundamental belief in the above truth that I first read Romans 15: 16, and this belief in conjunction with studies which had recently centred on a theme suggested by this verse, may explain the impression it made upon me. I had recently been reading Demosthenes and Lysias, in whose works the theme of the Athenian "liturgies" plays an important part. My attention was at once riveted by the fact that the word "leitourgos", which so frequently occurs in these authors, had been employed by St. Paul in Romans 15: 16 to denote his own apostolic office. The liturgist, as we may term him, of course, was the citizen who among other public duties undertook the office of *choregus* at the Eleusinian mysteries. One of the duties of the liturgist was to provide the material for sacrifice, as may be learned from the "Pax" of Aristophanes. The liturgist, in his capacity of *choregus* had to equip the sacrifice and other religious ceremonies with a magnificence worthy of the occasion and to gather together the chorus that took part in the Eleusinian festival. The fame of this festival was world-wide; the office of the liturgist was equally familiar.

With what object had St. Paul used the word "leitourgos"? was my question. It is an extraordinary word, with a peculiar history. Such extraordinary words would not be used at random by a divinely inspired writer. The singular associations of this word were known to St. Paul. When he visited Athens, the Eleusinian mysteries, which did not cease till the reign of

the Emperor Julian, were still an important feature of Greek religious life. The ideas that the word "liturgist" would at once raise in the minds of his Greek readers at Rome would surely not escape him. Why had he used this strange analogy and linked it with three other sacrificial terms?

Four technical sacrificial terms in one brief sentence are surely a phenomenon that would ordinarily be interpreted as indicating that the writer's theme was sacrifice in the proper sense of the term.

The first of these sacrificial terms is "leitourgos". The second sacrificial term is "hierourgounta", which had always signified in Greek "to perform the priestly function" and has still the same signification in modern Greek to-day.

The third sacrificial term is "prosphora," which is the ordinary Greek word for "oblation". The fourth sacrificial term is "hegiasmene," which is part of the very verb employed in the Epiklesis of Eastern liturgy to signify the act by which the Holy Ghost sanctifies the gifts on the altar at Mass.

A further striking feature is lent to this verse by the fact that the liturgy of St. James contains a passage practically identical with the words used by St. Paul in the latter part. In this liturgy, which is considered the earliest of all Christian liturgies, in a long prayer that precedes the "Prayer of the Veil", are the words: "Grant that our *offering may be acceptable, being sanctified by the Holy Ghost.*" The resemblance between these words and verse 16 is too striking to be ignored. Was St. Paul, when he wrote Romans 15: 16, using language drawn from the liturgy of his day? That such a liturgy existed is almost beyond question. It is impossible to believe that, after the institution of the Eucharist, the Apostles would allow any great length of time to elapse without committing to writing the prayers of their central act of worship.

What then is the literal meaning of this verse? Every Greek scholar on the Continent will agree with me, I think, in my view that the original Greek of the verse has suffered greatly by translation. The reason, of course, lies in the difficulty of translating technicalities. Neither the Latin nor the English translation adequately represents the Greek of this passage. Knowledge of Greek has vastly increased since the days when the Bible was translated. Passages more or less

obscure in those days are easily interpreted to-day as the result of researches for parallel grammatical usages, and of wider historical knowledge.

The meaning of "hierourgounta to euaggelion" in this verse 16, for example, is stripped of all doubt by a practically parallel passage in the fourth book of the Maccabees, a somewhat rare work, it is true, but having a distinct value in its having been included in the Alexandrian manuscript of the Septuagint, and in its authorship being generally ascribed to Josephus. In the eighth verse of the seventh chapter of this work are the words "tous hierourgountas ton nomon to idio haimati." Josephus was writing of the heroic death of Eleazar, who, by family a priest and by profession a lawyer, suffered martyrdom in the reign of Antiochus sooner than eat meats forbidden by the Mosaic law.

Eleazar died, says Josephus, in defence of his religion, being wise with divine wisdom, "and such," he says, "ought those to be who perform the priestly function of the law at the cost of their own lives," which is the translation of the words in question. These words clearly do not mean "who offer up the law as a sacrifice" (as they would mean if translated in the manner adopted by non-Catholic commentators in regard to Romans 15:16), but "who perform the sacrificial function of the law"—two entirely different ideas.

It will be seen that in the grammatical construction of the above passage in Maccabees, "nomon" is a quasi-cognate accusative, just as "euaggelion" is in Romans 15:16. The quasi-cognate accusative with a neuter verb, of which it limited the meaning to one of several applications, was a favorite Greek construction.

The literal meaning then of verse 16 would be as follows: "That I should be the sacrificial minister of Christ Jesus to the Gentiles, performing the priestly function of the Gospel of God, that the oblation of the nations may be acceptable, being sanctified in the Holy Ghost."

The sacrificial tenor of the above passage is indicated in the Revised Version of the King James Bible, where in the margin "hierourgounta" is rendered "ministering in sacrifice".

In examining the meaning of "leitourgos" in this passage I noted that the verb "leitourgein" was employed by the

writer of Acts of the Apostles in chapter 13, verse 2, to denote the celebration of Mass, as acknowledged by the Anglican scholar Dr. Mackenzie Walcott in his work on *Sacred Archaeology*. Equal reason, I argued, existed for the conclusion that "leitourgos" in Romans 15 : 16 must mean "celebrant of the Mass", for there seemed to me no grave reason for interpreting this word in any other but the ordinary grammatico-historical sense, analogical indeed but with no metaphorical signification excluding a real sacrifice.

With the literal translation accepted as the true one we may understand the impression that would be made at Rome by the reading of this verse.

The people at Rome to whom St. Paul was writing were partly members of the Catholic Church, and partly catechumens in course of instruction. Some were Jews converted or in the process of conversion. The majority were Gentiles. Greek, of course, was a familiar language at Rome, to such an extent indeed that Cicero once complained that there was danger of Latin being superseded on the lips of the fashionable youth. Some of these Gentiles had been educated at Athens, which was the fashionable centre of learning. They would thus be familiar with the Eleusinian mysteries and the associate liturgies. The native Greeks, who as Juvenal tells us, thronged Rome in those days, would also be sure to have diffused a knowledge of the religion of Greece, and of the national festivals that gave sensible form to the religious spirit. When they read or heard, then, the words of verse 15, they would understand them as follows: St. Paul declares that he is to be liturgist, that is to say, he will act as chief minister in some sacrifice. Secondly, they would say: St. Paul declares that he is to do the work of a priest of the gospel. Evidently they would say he is to be not merely liturgist but also hierophant, or chief priest. They knew that these words used by St. Paul in verse 16 were the very words used technically in connexion with Greece's great national act of worship, from which they would naturally conclude that St. Paul must be speaking of some similarly central Christian act of worship as supreme in the Christian Church as the Eleusinian mysteries were in the religious life of Greece. Nor was the sacrificial nature of the act which St. Paul was to perform merely declared in these

words. Further light on its nature was thrown by the words: "performing the priestly function of the Gospel of God, that the oblation of the Gentiles may be acceptable, being sanctified by the Holy Ghost," which is the literal translation of the Greek. These words would be understood by the Greek-speaking converts and catechumens at Rome as meaning that in this central act of worship in which St. Paul was to be priest and celebrant, they themselves were to take part. So that, just as the Eleusinian sacrifice was offered by the hierophant in the name of the whole Greek people, the Christian sacrifice would be offered by St. Paul in union with the faithful.

How then did the non-Catholic commentators interpret this passage? I confess I was surprised by their universal silence in regard to its technical terms and historical associations.

The general trend of the non-Catholic commentators was to interpret the text metaphorically and expressly to exclude the literal interpretation. Dr. Handley Moule, the Anglican commentator, takes this view, and by "metaphorical" he means: excluding the notion of sacrifice in the proper sense. That old-time commentator, Barnes, observed that, if this passage did apply to sacrificial priesthood, it must be to a priesthood confined to the Apostles. As to reasons for his view he is silent. Professor Philippi observes that "the preaching of the gospel might be regarded as an offering of sacrifice", but as to the difference between sacrifice properly so-called and improperly so-called, he was silent. Why had all these commentators, I asked, ignored the technical terms and historical associations of this passage? Why had they adopted the metaphorical explanation and expressly excluded the literal interpretation without giving a reason? It seemed to me that in this respect the non-Catholic commentators were not doing themselves justice.

If "leitourgos" had been the only technical term in this passage, I could have understood the reason why some might think it should be interpreted metaphorically, as is the case with its kindred noun "leitourgia" in Philippians 2:30, where, however, it may be noted, there are no other technical terms in juxtaposition. But how critics could dispose of four technical sacrificial terms and of definite historical associations and pronounce against the literal interpretation, without assigning a reason, seemed to me a problem that required solution.

How would a modern Greek interpret this passage? seemed to me an important question. What would "hierourgounta to euaggelion" mean in modern Greek. If a modern Greek were asked to-day what he understood by the verb "hierourgein" he would answer that it signified the act of offering up sacrifice. Every educated modern Greek would tell us that just as "hiereus" is the Greek word for a priest in a private capacity, so "hierourgos" is the very word used to-day for a priest in his sacrificial function. At any rate I feel sure that no modern Greek would accept the non-Catholic translation of "hierourgounta to euaggelion" as "offering up the gospel." Surely modern Greeks are entitled to speak with some authority on the meaning of their own language. It is not as if the Greek language of St. Paul's time were not the Greek language of to-day. .The language has preserved its identity to an extraordinary degree. "It has been the unique destiny of the Greek language", writes Professor Jebb, to have had from prehistoric times down to our own, an unbroken life. Not one link is lacking in the chain which binds the new Greek to the old.

The weakness of the general non-Catholic interpretation lay, it seemed to me, in departing from the literal sense and in expressly excluding it without furnishing any grave reason. Non-Catholics have their principles of interpretation, and I had previously noted that the rules laid down by Dr. Horne, the Anglican scholar, in his celebrated work on *The Introduction to the Critical Study and Knowledge of the Holy Scriptures*, were substantially the same as those given by the Catholic theologian, Cornely. The rules are as follows: The first is that for the ordinary grammatico-historical interpretation of the Sacred Scriptures three things are required: a knowledge of the significations proper to the words employed by the author; a definition of that signification which alone the author could couple with that word in the particular place according to the common laws of speech; a historical description of the idea which he really wished to express.

The second rule I found, was that when the various significations of a word are ascertained, the signification which the author intended, or the sense in the particular place, must be defined from the circumstances of his utterance. In this con-

nexion, Cornely emphasizes the important principle that the proper signification is not to be abandoned unless necessity compel. For metaphorical interpretation there must be obvious reasons.

The third rule given by Cornely is that the sense of a word is to be determined more accurately and closely from history.

How could the non-Catholic commentators reconcile their exclusively metaphorical interpretation with the above rules? was my question.

Not only does the exclusively metaphorical interpretation seem opposed to hermeneutical principles, but also to common sense. Before an exclusively metaphorical meaning can be given to a passage there must be reason for believing that the writer intended by his metaphor to exclude a literal meaning. Had St. Paul any such intention? If so, why did he employ four technical sacrificial terms which he must have known were certain to direct his readers' thoughts to the idea of a literal sacrifice? St. Paul was a Jew and Jews are practical men. Practical men avoid the use of misleading language.

Now if St. Paul had stated that he was to do the work of a liturgical minister and to offer up the sacrifice of the Gospel, when he only meant to say that he was to preach the Gospel and not to offer sacrifice, he would have merely been confusing his readers. He would have been using language that would not only mislead the people of his day, but which would continue to mislead successive generations of future Christians. St. Paul, as a scholar and practical man, would certainly not use language that would mislead his hearers. If he merely meant to declare that he was proud of preaching the gospel and nothing more, why should he not say so plainly and clearly without any useless addition of technical terms, associated with an idea of sacrifice foreign to his own belief? We will take a present-day example. Suppose a non-Catholic minister living in New York and hoping shortly to visit his brethren in Philadelphia, were to write a letter to them, expressing his great joy at the prospect of having been chosen by God to act in their midst as a sacrificial minister, and at the near prospect of celebrating amongst them a Gospel Mass, what would the people of Philadelphia think of him? Would they think this a satisfactory way of announcing that he hoped to preach a

sermon in a non-Catholic church in Philadelphia? Even if he explained subsequently that he was merely speaking metaphorically and had no intention of referring to a literal sacrifice, they would question his intelligence, and he would surely sink in their estimation to the level of a man who had not the wit to use plain speech when he wanted to speak plainly.

But St. Chrysostom draws a partly metaphorical meaning from a portion of this verse, some critic may urge. Precisely, but he does so in a homily or discourse on popular lines and not in a critical commentary. He was not discussing the text *ex professo*, but as a preacher, who looks upon a text as a means to edify his hearers. Thus the historical and archeological aspect of the text was outside his scope on this occasion. Apart too from the unfitness of historical and archeological discussions for popular discourses, the circumstances of his day presented an important reason for his silence on such a theme. Surrounding conditions had vastly changed since St. Paul's time. The opposition of the pagan world to Christianity had not then assumed a systematic and scientific form. St. Paul had never been confronted with the claim that Christianity was merely a disguised and degenerate paganism. In the conditions of his day he saw reasons for conciliating paganism by admitting its possession of a measure of truth and goodness. In the centuries, however, that had elapsed before St. Chrysostom's day new dangers had threatened the Faith. Celsus had endeavored to credit paganism with being the parent of all that was best in Christianity, and had compared the Christian mysteries with the mysteries of Mithras, to the disadvantage of the former, as Origen tells us. The neo-Platonists had asserted that Christianity could offer men nothing which could not be found in the Eleusinian mysteries. The pagan propagandism of Julian the Apostate was fresh in men's minds when Chrysostom wrote his homilies. It was a time of sharp antagonism between Christianity and paganism. The Christian apologists had widened the breach by their view that paganism was wholly a deplorable delusion. The Eleusinian mysteries had passed away with Julian's reign, and with his persecutions of the Christians still a recent memory, there was naturally no disposition among the theologians of Chrysostom's day to institute conciliatory comparisons with paganism. Thus,

when Chrysostom read Romans 15:16 he would see no reason to dwell on an analogy which, valuable as it had been in St. Paul's day, had been invested by altered conditions with a new and sinister aspect.

The chief point in St. Chrysostom's mind was that Christianity and paganism were essentially different. So with a text before him which might probably tend to foster a popular belief, if interpreted literally, that the Mass was a Christian counterpart of the Eleusinian mysteries, he had good reason for using the principle of economy. The metaphorical interpretation he knew had the advantage not merely of avoiding all dangerous comparisons, but also of including the literal interpretation.

So in his homily, St. Chrysostom rendered "hierourgounta to euaggelion" broadly by "priestly ministering", which, it is clear, included the ideas of both preaching and offering sacrifice. He well knew the hermeneutic principle that underneath each statement of the Sacred Scriptures a literal sense is to be found. As a Catholic critic he would never have thought of violating this principle by a gratuitous assertion that the metaphorical explanation excluded the literal one.

But why, it may be asked, were these technical sacrificial terms and historical associations of Romans 15:16 ignored by such able commentators as McEvilly, Piconio, and Cornelius à Lapide? From their comments on this passage I should say that they were far more concerned with the spiritual edification of their readers than with questions of classical scholarship. Piconio, for example, had a strong penchant for homiletic explanations. It must be noted, however, that one of these Catholic commentators excludes the literal interpretation.

That the literal interpretation of Romans 15:16 is favored by the context, I will attempt to show briefly. What else but the idea of the world-wide sacrifice spoken of so often in prophecy suggested the words of Romans 15:10 and 11: "Rejoice, ye Gentiles, with his people," and again: "praise the Lord, all ye Gentiles; and magnify Him, all ye peoples." How else could the Gentiles adequately praise and magnify their Lord, except by participation in the Holy Sacrifice of the Mass? The joy of the Gospel for the Gentiles was that it led to Holy Communion. This then is the grace given to St. Paul

by God, of which he speaks in verse 15—the grace of Orders which is conferred that a man may consecrate the Eucharist and become a minister by whom, on his receiving jurisdiction, the fruits of Calvary may be applied to the souls of men.

What then was the message conveyed to the Christians at Rome in the Epistle to the Romans 15 : 16? In this chapter, it is clear, St. Paul desired to dwell upon his apostolic office and work. As he was writing to both Jews and Gentiles, he had necesarily a message for both. He was on a pastoral visitation, as may be gleaned from Romans 1 : 11; where he declared that he longed to see the people of Rome, that he may impart to them some spiritual grace. He had already visited Athens when he wrote this Epistle, and was familiar with the part played by the Eleusinian mysteries in the religious life of Greece. He knew well that many of the people to whom he was writing had either been initiated in the mysteries, or had witnessed them, and at any rate knew what they were. Consequently when he wrote verse 16, he must have wished to convey to his readers some information as to the Christian religion which could be only expressed by technical terms. To the Gentile catechumens, of whom there were many at Rome, the words would be especially significant. At the word "leitourgos" the thoughts of many of them would at once flash to Athens. The whole weird picture of the Eleusinian mysteries, with solemn sacrifice and hierophant in priestly vestments, would be reproduced in their mind's eye, and they would look forward to St. Paul's visit with a glowing expectation that all the wonders of Eleusis would be eclipsed by the Christian mysteries as completely as the gods of the pagan world were eclipsed by Jesus Christ.

For the Jewish catechumens the words "hierourgounta to euaggelion" would be especially significant, inasmuch as they indicated that the sacrifices of the Old Law were to be replaced by the sacrifice of the Gospel. To the Jewish converts and catechumens generally verse 16 would mark an epoch, as distinctly showing the Catholic character of the Christian Church, as contrasted with Jewish ideas of religion in which they themselves would be a favored caste.

The whole grand development of the Jewish creed from its national narrowness into a world-wide religion, embracing

Jew and Gentile; the fulfilment of the Jewish prophecies on a scale greater than had ever been dreamed of by the mass of the Jewish people; the unity of Jew and Gentile in a sacrifice that superseded not only the sacrifices of the Old Law but of all pagan religions; his own coming inauguration of this sacrifice in the mother-city of the world, where he would admit a vast throng of Jewish and Gentile converts to their first Communion; his realization of the fact that from among these converts many missionaries would go forth to spread the gospel of Christ to the farthest ends of the earth, and that thus would be fulfilled the Malachian vision of the world-wide sacrifice to be offered henceforth from "the rising of the sun to the going down thereof"—such were some of the thoughts that evidently suggested the message which St. Paul sent in the fifteenth chapter of his Epistle to the Romans.

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## THE PASTOR AND HIS SCHOOL SISTERS.

### I.

THE Catholic Educational Association passed the following resolution at its last convention in Baltimore: "It is generally conceded that the most vital factor in the development of the parish school is the priest, and as the growth of the Church in this country depends primarily on the success of Christian education, it is recommended that each pastor be urged to do his utmost in the matter of visitation, examination, and sympathetic encouragement of the institutions under his charge." [1]

The pastor's influence is, indeed, the determining factor in the character of the parish school. The pastor has it in his power to make or unmake his school, and that chiefly through his attitude toward his school sisters. The school building may be architecturally perfect, sanitary, and equal to all needs; the teachers may be capable, well trained, and eager to work; still, if the proper relations be lacking between the pastor and his school sisters, if there be estrangement, or open hostility, or even merely indifference between them, the teach-

[1] *Cath. Educ. Ass. Bulletin*, XIII, No. 1, p. 221.

ers' best efforts will largely be frustrated. Their scattered efforts can be unified only by the pastor's sympathetic encouragement of their work. Deprive the school of the pastor's directing hand and cheering encouragement, and there will be much wasted energy, there will be opposition in the pursuit of one and the same aim, and the sisters, when in doubt and anxiety, will not know to whom to turn for advice and help. In a word, there will be a school divided against itself, and the pastor need not be surprised if the fruits are disproportionate to the labors expended.

How different are the results if an earnest and self-sacrificing priest is the guide and friend of the sisters! Fundamentally his attitude toward his school sisters will be that of reverence. And how many reasons there are for paying them deep reverence! The American is known the world over for his reverence for womanhood, and the Christian sees in every woman a sister of the holy Mother of God. But our school sisters have titles over and above these to receive reverence from the Catholic and particularly from the priest. They are the chosen souls of the Most High, the spouses of Christ the King; they have left all that is dear to the human heart to follow the call of the Heavenly Bridegroom. They have bound themselves by the strongest ties to a special union with Christ, and Him they are following in the godly work of leading the little ones to their Master. The zeal and fervor with which they are striving after perfection and the fervor with which they are performing their arduous duties, may well compel the admiration of us priests and make us blush for our shortcomings. "Ah! these wonderful nuns! the glorious vivandières in the march of the army of Christ! No stars bedeck them, nor crosses; no poet sings of them; no trumpets blare round their rough and toilsome march and struggle; but some day the bede-roll will be called, and the King's right hand will pin on their breasts the cross of His Legion of Honor." [2]

## Providing for the Sisters' Spiritual and Physical Needs.

The pastor should, above all, provide well for the spiritual needs of the school sisters. To do all in his power to preserve

[2] Sheehan, *Luke Delmege*, p. 108.

and nourish their spiritual life is the most effective means at his command to secure efficient teachers. A good religious will draw God's blessing upon her work; and after all it is the blessing of Heaven that counts most in moulding the clay plastic of the children's souls into strong Christlike characters. The pastor's example of piety, shown, for instance, in his visits to the Blessed Sacrament, will be a strong incentive to the sisters to persevere in their religious fervor. They will soon note and be edified by the priest's piety. "Father John is a very pious priest," observed one sister. "I have often seen him make a visit to the Blessed Sacrament before going over to the school or out for his daily constitutional."

The sisters should be made to feel that the pastor is sincerely interested in their spiritual welfare. They should know that he remembers them as his faithful co-workers in his Masses and prayers, and an occasional Mass said according to the sisters' intentions will strengthen the feeling of mutual solidarity. Let the priest look upon the sisters with the eyes of faith, and he will derive much spiritual benefit from their noble example. The mere sight of the sisters was an inspiration to the priest-hero of Canon Sheehan's novel: "And often and often as Luke's heart failed him, and he felt he was powerless against the awful iniquity that surged around him, the sight of these sisters, moving quietly through hideous slums, and accepting insults as calmly as their worldly sisters receive compliments; or their white lips blanched by the foul air of their schools . . . smote him with shame, and nerved him by the tonic of noble example for far higher and greater work." [3]

The pastor, however, should be solicitous also about the bodily well-being of his school sisters. That the living conditions of the sisters are no mean factor in preserving their health was ably proved in these pages [4] by a physician with some thirty years' experience in the professional treatment of nuns. This physician did not hesitate to say, "With the possible exception of the very poor, there is no class of people who live with so many privations of those things which conduce to bodily comfort, as do our nuns." He pleaded justly for a large and healthful house for each community of sisters. The

[3] Ibid., p. 109.

[4] Vol. XLIX (1913), pp. 224 ff.

convent should be large enough to provide each sister with a cell, and, if possible, a plot of ground should surround the house. If it is impossible to have that, the roof of the convent should be so arranged that it can be used as a place for recreation. When building a new convent, the pastor should take counsel of the Mother Superior of the respective community of sisters. We priests know little of the sisters' needs, and architects likewise have little experience in these matters. It is, therefore, best to seek the advice of the sisters' Superior.

The pastor should not be miserly in providing the convent with the necessary furniture. Many priests are poor observers of the needs of others, especially of religious women, and hence the pastor may well urge his sisters to tell him of their needs. The priest's housekeeper may at times be a good counsellor with regard to the sisters' needs. As the school sisters must spend practically all their time indoors, special attention should be given to the lighting, heating, and ventilation of the convent as well as of the school. Let us be less intent on multiplying comforts in our home than of providing what is needed in the convent.

The sisters' need of fresh air will be unquestioned by the priests who have read Father O'Neill's eloquent plea on the subject.[5] The pastor will perform an act of charity by asking the sisters' superior to have that article read publicly from time to time. He should encourage his teachers to practise the gospel preached by Father O'Neill by allowing them sufficient leisure to go out for an occasional walk.

The financial remuneration doled out to the school sisters is little enough, "the merest pittance of pecuniary retribution," as Archbishop Ireland calls it. For themselves personally they get merely food, scant raiment, and a cot for sleep and rest. Let the pastor give this little at least with a glad hand and heart, without any unnecessary delay, especially in these days of increased cost of living. There may be most pressing need of the few dollars. It is desirable that the pastor pay the salary to the sisters instead of their being compelled to collect it from the pupils. Still, conditions may render the latter unavoidable. Under no circumstances, however, should the

[5] *Health and Holiness in Convents,* THE ECCLESIASTICAL REVIEW, XLIX, pp. 17 ff.

teachers be compelled to conduct entertainments to collect their salaries. These entertainments are detrimental to the interests of the school. Though a considerable sum may be cleared for the parish, the profit is obtained at too high a cost. The demands upon the modern parish school are so many and so exacting that it is a shortsighted policy to spend any part of the school period on fads and frills such as the majority of school entertainments consist of. The sisters are, as a rule, strongly opposed to these entertainments, for they feel that the weary rehearsals sap their strength more than any amount of school work. Pastors, too, have come to see the harmful features of the average school entertainment: "The parents are paying for their children and their loss of time," as one pastor puts it,[6] "in order that they may be taxed an additional sum of 50 cents or one dollar toward the salary of the teachers."

II.

What shall be the pastor's attitude toward the school work of his sisters? That the pastor should do his utmost to erect a suitable school building and one that meets all reasonable requirements with regard to the health and the comfort of teachers and pupils, is unquestioned. But with regard to the relations between the pastor and his school sisters after the school is in running order, *praxis est multiplex.*

DIFFERENT METHODS OF CONTROL OF SCHOOLS.

Father A lives up to the principle: "The schools fare best when the clergy hold aloof from them and leave all to the judgment and experience of the good sisters." Father B, however, finds fault with this *laissez faire* system, and thinks that the priest should take an active share in managing the school. But he, too, thinks his time taken up with more important matters, and consequently delegates his authority in the school to his two assistants, of whom the one has charge of the four lower, and the other of the four higher grades. Father C, a firm advocate of men teachers (he has told even his sisters that he regards them as but a lesser evil in his school), is bent on instilling as much of his masculinity as pos-

[6] *Cath. Educ. Ass. Bulletin,* IV, No. 1, p. 273.

sible into his teachers and their pupils. He practically lives in the school. The sisters are but his assistant teachers. He dictates their methods down to the minutest details; arranges their horarium; and will linger for hours in one classroom for the purpose of illustrating his methods to a less docile sister. To escape this ordeal, the sisters have learned to divest themselves of their individuality and strive to copy the alleged beau ideal in all points. Should any sister prove self-willed and persist in her belief that her own methods may also be of some account, she will soon be reported as a hopeless case to the Mother Superior, and the latter has no other choice than to recall all her sisters—as several communities have already done, in a case known to the writer—or to send a more pliable subject.

Father D, on the contrary, is not so self-assertive: he does not consider himself the principal of the school, for he has a sister to act in that capacity. He directs the general policy of the school after the manner of a school superintendent.

With all these differences, there is one belief common to all four pastors: each one believes his system the best, and each one seems to think that his sisters likewise regard the prevailing conditions as perfectly satisfactory. But with regard to the sisters' attitude toward the various methods, let us not be too quick in taking silence or acquiescence for approval of all that we pastors do in our schools. The shrewd Napoleon has remarked that women are born actresses, and sisters are often quite skilful in concealing their real mind on certain conditions. All sisters, however, are sincerely anxious to have the pastor interested in their school, and the only debatable point is to decide how we shall show this interest.

It is very difficult and, in fact, impossible to lay down a hard-and-fast rule, but we venture, nevertheless, to say that Father C's method of acting as the principal of his school may be tolerated in the case of some lay teachers; but in the case of religious teachers it is not conducive to successful school management.

### Too Much Interference with the Sisters' Teaching.

Let the pastor, above all, beware of interfering too much with the sisters' teaching by laying down minute directions.

If you wish to get the best work out of a teacher, you must allow her a certain amount of independence. "Nothing great or living," says Newman, "can be done except when men are self-governed and independent; this is quite consistent with a full maintainance of ecclesiastical supremacy. St. Francis Xavier wrote to Father Ignatius on his knees; but who will say that St. Francis was not a real centre of action?" [7] If independence is needed for success in other fields, it is surely needed for success in teaching. Professor Paulsen, one of the greatest of modern educational writers, says in this connexion: "It is essential to the health and joyousness of the minds of both teacher and taught that the school should do something that is not prescribed and not controlled by any outside authority. . . . Formerly every teacher was sovereign in his classroom, but now, unfortunately, little is missing to have that work which is by its very nature most spontaneous and most personal, hedged in most narrowly by rules and regulations." [8]

### The Indirect Method Explained.

The wise pastor will apply the indirect method in controlling his school. It is the method that is followed by the presidents of the great business corporations: they direct the general policy of the firm, but leave the carrying out of the details to the inferior officers and desire that the latter employ their own initiative and ingenuity in solving the problems they may be confronted with. The pastor will achieve more by gently suggesting certain lines of procedure than by domineering. "This indirect method is as effective," says Bishop McDevitt, "as the direct method, and without the possible drawbacks of the latter. The indirect method does not mean a *laissez faire* policy. It implies on the part of the priest all the knowledge that the direct method requires. It demands that he should know something of the principles and methods of teaching; that he should have prudence, tact, good judgment, self-restraint, self-control, and a due respect for the rights and feelings of others, especially of the teachers and the principal; that he should know his school in every part, the children, their par-

[7] Ward, *The Life of John Henry Cardinal Newman*, London, 1912, I, p. 367.

[8] *Pharus* (Donauwörth), V, (1914), p. 302.

ents, their home conditions, and the educational needs of the particular community. The indirect method does not call for less interest than the direct. It centres the responsibility upon those who are doing the actual teaching." [9]

### Coöperation of Pastors and Sisters.

It is most desirable for the relations between the pastor and his teachers that there be coöperation. All regulations should tend to promote the spirit of mutual helpfulness. The sisters are anxious for the coöperation of the priest, and the pastor should strive to secure for all his efforts the help of every teacher in his school. With it his school is a success; without it, notwithstanding the best course of study, the best text-books, and the most efficient teachers, his school is a failure. Coöperation is the foundation for which there can be no substitute; but, to be truly effective, it must be grounded, as a diocesan school superintendent observes, "on mutual faith, trust, confidence, courtesy, respect, justice, and sympathy".

The pastor may do much toward securing this coöperation by cheerfully submitting to the regulations binding both himself and his teachers, *i. e.* the bishop's regulations, the ordinances of the diocesan school board, or other legitimate authorities. The example of the priest's obedience will go a long way toward obtaining the teachers' willing submission to regulations that the pastor may deem inperative for the success of his school. In choosing the text-books the pastor should abide by the decisions of the school board, or, in case there be no regulations on this head, select them with the advice of his teachers. The text-books are the teacher's tools, and the experienced teacher is a better judge than the average pastor of the availability of her tools.

The pastor will do well to recognize the authority of the local superior of his teachers in the school as well as in the community. He should, as a rule, communicate through this superior his wishes and directions to them, instead of dealing with them separately and as individuals. As a corollary of this recognition he will hold the same superior responsible for the execution of all his orders by all the teachers in the school.[10]

[9] *Cath. Educ. Ass. Bulletin*, X, No. 1, p. 306.

[10] Ibid., XI, No. 1, pp. 259 ff.

A principal of the school, who will be free to give all or most of her time to the supervision of the school, will lighten the pastor's task immeasurably. She will visit each classroom every day, assist the weaker teachers, deal with disciplinary cases, coach backward pupils and correct any defects she may note in the teaching methods of any sister. She should be an expert teacher, and the salary paid to such a principal will be a most profitable investment, especially in the case of a large school.

### The Pastor's Visits to the School.

The presence of a school principal does not dispense the pastor from making his daily visit to the school. No matter what his duties may be in other regards, he should attend the school at least for a few minutes every day, if it is only to go to the door and say "Good morning," and look around to note the attendance and to inquire about the absentees. The pastor should know every teacher and every pupil personally. The boys and girls of to-day are the men and women of to-morrow, and if the pastor show himself indifferent to them in school, they will, as men and women, show the same, if not greater, indifference to him. The purpose of these visits should be the encouragement of the teachers as well as of the pupils. The pastor should show a lively interest in what is going on in the schoolroom, should note the progress of the pupils, and evince his interest by adroit questions pertaining either to the subject or topics of general interest. However, the pastor should beware of proposing such questions as are beyond the capacity of the pupils, else he may discourage them.

The pastor should be on his guard in the remarks he makes in the presence of the teacher and her pupils. Especially should he beware of criticizing, say, the regulations of the diocesan school board, of the text-book, or the adding of such and such a branch to the curriculum. There may, indeed, be room for criticism on all these points, but the children are not the authorities to discuss these topics with. Incautious remarks of this nature may neutralize some of the best efforts of the teacher.

Needless to say, the pastor's calls should be brief, and loquacity is out of place, if anywhere, in visiting a schoolroom:

the moments are precious and the subject-matter to be learned is endless. The visit of the pastor, instead of being annoying interference, should be looked forward to with pleasure by both teacher and pupils. The teacher should receive a word of sympathetic encouragement or hear a timely and suggestive question that may give her thought a wiser direction, afford some helpful aid, and waken a deeper interest in the pupils, which shall prove an inspiration, an encouragement amid the toils and trials of her life.

The pastor's visit should be a ray of sunshine peering through the dark clouds, but not a storm with thunder and lightning in its wake. A word of judicious praise will stimulate the teacher as well as her pupils to exert their best efforts. The encouragement of his school sisters is one of the most useful, the noblest, and holiest of occupations a pastor could take up. All our teachers need encouragement, and if the pastor cultivates the faculty of seeing the good work his sisters are doing, he will never lack material wherewith to cheer the sinking spirits of his teachers. Let him praise a sister in one thing, and she will try to do her best in everything. The pastor who is chary of praising his sisters, will never obtain the best service they are capable of. If he notice enthusiasm on the part of his teachers, he should enter into it, for real teaching is 90 per cent enthusiasm. Next to God's grace it is enthusiasm alone that can tide the teacher over the thousand little trials that come to her daily.

An occasional present is a substantial token of the pastor's grateful appreciation of what the sisters are doing for his parish. It is obviously inadvisable to make any presents to an individual sister. Still a present given to the community is a token of good-will and may be made the source of much pleasure and even usefulness to the teachers. Thus one pastor has for years been giving his sisters very substantial Christmas gifts in the form of paid subscriptions for the *Catholic Educational Review. Catholic School Journal.* and one or other Catholic magazine, or a set of books. In this way the convent library, which is wofully neglected in many places, has enjoyed a steady growth, and the pastor has the satisfaction of having spent his money for the intellectual and spiritual advancement of his present and future teachers.

### Winning the Confidence of His Sisters.

Trust and confidence is one of the greatest secrets of the art of education as well as of government. The pastor should make his sisters feel that he trusts them fully and implicitly in their sphere of labor. He will get what he gives in trust and affection. If he does not trust his sisters, he will find his faith justified; none will trust him, and he may find some to try their wits upon him. "The talisman that turns dross to gold is your own faith in your fellowman. Whatever you believe him to be, that he will become. He will come up or down to it, as you make your demand." [11] Confidence is a virtue of the ruler, the educator, and, therefore, of the pastor also. Hence the pastor should not resort to any kind of espionage in regard to his teachers; nor should he play the eavesdropper during school hours. Such practices cannot long escape the sisters' knowledge, and they are about the most effective means to rob them of all confidence in the pastor. Instinctively we all act on the principle embodied in the German proverb, that he who does not trust us, cannot be trusted.

### How to Deal with the Teachers' Faults.

The school sisters are human, and the pastor manifestly can not praise every teacher nor everything that even his good teachers may be doing. The pastor will note at times obvious mistakes and glaring faults, and he will find the treatment of these a delicate matter indeed. Of one point there can be no doubt: if he must find fault with the teacher, he may never do so in the presence of her pupils. Though the sister may have committed a mistake, she must still exact the obedience and respect of the children, and to do so will be extremely difficult, if not impossible, if reprimanded and humiliated before her pupils. Even for his own sake the pastor will wisely postpone the needed reprimand until after the school hours, for there is always the danger of his losing his temper if he corrects the sister as soon as he has perceived her mistake.

We are, every one of us, sensitive on the point of being reprimanded in public, and it is prudent to spare the feelings of our sisters in this regard. One of our teaching brothers

[11] Riis, *Theodore Roosevelt*, Washington, 1904, p. 404.

has stated that "the pastor cannot win the affections of a teacher quicker, nor hold them more enduringly than when he saves the teacher from public humiliation in cases where the teacher has made a mistake in class, and has, for instance, lost his temper; and let me tell you, friends, a teacher generally knows when he has lost his temper, if not at the moment, soon afterward. The case is brought to the pastor and he takes it in hand. He makes himself acquainted with the situation and takes control of it. He explains matters to the parents and pacifies them. Instead of publicly blaming the teacher, the latter is spoken to in private and given advice and warning. Now, that teacher will never forget the pastor who has saved him from humiliation in public." [12]

We admit that the pastor may find his patience sorely tried by some of his school sisters. The demand for teachers is far greater than the supply, and thus the superiors are compelled to send, against their better judgment, ill-trained sisters or obvious misfits into the schools. Let the pastor, however, even in such trying cases, preserve his soul in patience. Let him take counsel with the local superior or principal, and with the kindly coöperation of all concerned the indifferent teacher may in the course of time be trained to be equal to her arduous task. Even in the case of a hopelessly poor teacher the pastor is never justified in abusing the sister who may be doing her very best, nor should he peremptorily demand her removal; but let him first inquire of the authorities whether a substitute teacher be not available. He should, by all means, spare the feelings of the incompetent teacher as well as of her sisters in religion, who feel keenly any charge of incompetence made against one of their community.

In most cases the pastor had best make up his mind to the prospect of having some sisters in his school who are but second-best teachers. Many priests expect too much of their school sisters, and they will never find a sister to measure up to their ideal of a school teacher. Most of us have long ago resigned ourselves to the fact that very many members of the clergy are after all but second-best pastors, and consequently we should expect, and not be surprised, that there

[12] *Cath. Educ. Ass. Bulletin*, IV, No. 1, p. 271.

are a good many sisters who are but second-best teachers. Each teacher has her individuality, and we should be slow to condemn a method of teaching that may in itself be less perfect, but, given the present teacher's individuality, is the one with which she accomplishes most. The pastor is, generally speaking, not a trustworthy judge of teaching methods employed in the primary grades. It has been well said that the teacher's attitude in these grades should be that of a mother, and we priests may as well admit that the sisters are better qualified than we to mother the little ones.

In the presence of the children the pastor should sustain his school sisters, as far as possible, in all things. The teacher may be in error on a certain point, but the children should feel that the pastor is standing by her as a loyal friend and firm support. In any untoward event he should see the teacher through and out of difficulties before thinking of censuring her. True, there may be a difference of opinion; there may be estrangement owing to irreconcilable differences in temperament: but the pupils or their parents should never be led to suspect it. The pastor as well as the school sisters should so conduct themselves toward one another as though each regarded the other as perfect. Any other attitude will lead to gossip of all sorts that cannot but undermine much of the good work of both the Church and the school. The pastor should not accept any dictation from the parents anent the sisters' methods of teaching; all should know that the pastor and the sisters are capable and determined, too, to conduct the school independently of outside masters and mistresses.

### Impartiality toward the Sisters.

A point difficult to observe for the pastor is that of impartiality in dealing with the sisters. It cannot be denied that the teaching methods of one sister will appeal more to the pastor than those of another; but he must be on his guard lest he show any partiality for her on this account. This would soon be noticed and might lead to jealousy and discord among the teachers. Much more reprehensible is it for the pastor to insist on having just a certain teacher in his school and to go so far in his demands as to demand categorically: *Aut haec aut nulla.* Such demands, particularly if they become public,

cannot but lead to harmful results for the pastor himself as well as for his teaching staff. When speaking about the individual sisters, especially in the presence of other sisters, he should be very careful, as even his guarded expressions may be misunderstood and misconstrued. Some pastors are tempted to gossip about their sisters. Shortcomings they have, no doubt; they are not angels, and they will be the first to admit this; but this does not justify any one in enlarging their peccadilloes into crimes, particularly not in the hearing of outsiders, be they priests or laymen—or women. It is imprudent to criticize the sisters' superior except in case of necessity and then only to her respective superior. The pastor's want of respect for any person invested with authority will harm himself most.

### THE PASTOR AS A SUBSTITUTE TEACHER.

Should the pastor undertake to teach, even if only for a short time, in the presence of the teacher? The writer is inclined to think it inadvisable. The pastor is either superior in teaching ability, and then the sister's authority will suffer by comparison and she may herself be utterly discouraged; or he is inferior, and then he himself is likely to lose respect in the eyes of his teachers or perhaps even pupils. He will find it best to assist while teaching is going on, content with a few words or questions to the children to show his sympathetic interest in them and their work.

The pastor has a splendid opportunity for the display of didactic skill in his religious instruction, which he or his assistants should conduct in each school-room for at least two class periods a week. It stands to reason that every priest who stands at the head of a parish school should know at least the elements of pedagogy. Pedagogy ought, on this account, to be considered essential to the seminary curriculum. If equipped with didactic skill and knowledge, the pastor may by his religious instruction provide a striking object-lesson of teaching methods for the imitation and inspiration of his school sisters.

### THE PASTOR'S HOBBIES IN THE SCHOOL-ROOM.

It is proper that we have our hobbies; but it is to be regretted that some of us persist in forcing our hobby, be it his-

tory, botany, music, or one of the 'ologies or 'isms, upon the already overburdened parish school. The sisters may be coerced by moral suasion or considerations of prudence to submit to the pastor's demands with regard to his pet subject; the children, too, may respond in order to win the pastor's approving smile; but the school and the essentials will suffer. Hence we should be on guard lest our fondness for a special subject lead us to overestimate its value for the elementary school, whose prime function is to equip the children for the struggles of the workaday world. A careful attention to the requirements of the diocesan school board and the horarium arranged by the sister will safeguard us against obtruding with any fetish of our own. It will prevent us from appearing at all hours with the command to let the children march to the hall where we wish to try out with them the new song we have just bought or to demonstrate the new method of teaching astronomy which was discovered yesterday in Public School No. 5.

### The Parish School is not a Burden.

At the dedication of a parish school you will occasionally hear a brother-priest sympathizing with the pastor in this fashion: "My sympathy is with you, for now you have no leisure at all; your work is now doubled, and you will be tied down to the strictest routine duties." Such a statement indicates a false attitude of mind. The parish school is not a place to work in, but a force to work with. It is, in fact, the strongest and most effective force that the priest has at his command to save the immortal souls of the young and thus insure permanence to his parish. The parish school is not a burden, but a most wonderful agency to lighten the pastor's labors. The pastor should take this true point of view when his sisters appeal to him for supplies, maps, reference works, or other didactic apparatus that may be urgently needed in the school-room. In the school the sisters are rearing living temples of God, and the expenditures we make on them are far more profitable than any investment in those of brick and mortar.

### Overtaxing the School Sisters.

The zealous pastor will do all in his power to lighten the sisters' burden and to facilitate their building up the living

temples of the Holy Ghost. Our schools are frequently overcrowded. No teacher, be she ever so able, can do justice to sixty or even more pupils. Furthermore, it is expecting too much of the school sisters to have them act, as it were, as general utility nuns. It is a wise law passed in some of our dioceses that prohibits the school sisters from taking charge of the altar and sacristy. The work of teaching is so arduous,[13] and the preparation for the class-room and the correction of the compositions and exercises take up so much of the precious little leisure of the sisters, that both the work of the school and the health of the teachers must suffer if they are compelled to do any work over and above that of teaching. Efficiency is the cry of the hour, and this selfish consideration, if no higher, should prevent us from asking any supererogatory work of the school sisters: "Pluribus intentus minor est ad singula sensus." It is true, there are some school sisters who are most eager to do all the chores for the pastor and his housekeeper; but these sisters are never known for particular efficiency in the schoolroom. The pastor engages his sisters for his school, and he should be satisfied with their work in the school and should not expect them to be teachers, sacristans, sextons, janitors, sodality prefects, organists, church choirs, bazaar managers, picnic helpers, theatrical producers, etc., all rolled into one.

On this score there is, even with the best of priests, room for self-examination. One of our number, the late Heinrich Hansjakob, has remarked that we priests are particularly liable because of our solitary lives to become selfish, domineering, and over-exacting with others.[14] Each and everyone of us should make the treatment of his school sisters the occasional subject of his meditation. Let us compare our day's work with theirs, and we shall have reason enough to moderate our

[13] One of the popular and *truthful* slogans in the magazines reads: "The teacher gives of herself probably more than do those in any other of the world's professions—physically, mentally, nervously, and vocally even."

[14] "In jedem Geistlichen steckt vom Stande aus etwas Herrschsucht, weil der Zölibat Hagestolze und damit Egoisten von Natur aus schafft." Hansjakob, *In Italien*, p. 170. Cf. the following saying of the Profitless Daniel in *Extension* (Dec. 1916, p. 38): "A confirmed bachelor is a confirmed mortal whose soul dwells in an unapproachable fortress of single-blessedness. His stronghold is bounded on the north by *conservatism;* on the south by *despotism;* on the east by *egotism;* and on the west by *conceitism.*

excessive demands upon their leisure. A priest who has grown grey and wise in the service of the Master expresses himself on the subject in this manner: "If our priests had but half the zeal of our school sisters and did but half the work that they do, the Catholic Church in America would be nigh perfect."

### A School Sister's View.

The writer cannot resist the temptation to quote what he considers an apt, if long, commentary on all that has been said. The following quotation was written, upon request, by a sister who represents a large community, and who has herself been engaged in parish school work both in the East and the West. Her words are worth pondering for she treats the subject from the sister's point of view—a point of view that may be novel to some of us—and gives at the same time both the dark and the bright side of the picture. To quote:

> Sisters would be more successful if they had more encouragement and a little assistance from the pastor. The sisters love their work, and labor from morning until late at night to make their schools the success that the pastor so often boasts of. They need encouragement. They do not always get it. The pastor comes to visit his school, and it is with a throb of the heart that the poor teacher meets him with a smile; but if her mouth opened her heart would leap out, she is so unnerved. The poor children show their fear in their pale faces and fast-beating little hearts; you can hear them breathe; the stillness of the class-room that was a few seconds ago a busy bee-hive has become painful—through fear of whom? the pastor; because he never comes but to find fault, to threaten, to punish, or to expel. What money, salary, or other remuneration can sufficiently repay the poor delicate sister that teaches in such a school? A frail, delicate being before she entered religion, her life in the convent has not strengthened her physically; observance of vows and rules has made her, naturally, more tender, gentle and sensitive; life in such a school makes her feel that she is nothing but a hireling. Often she is not only the teacher, but the janitor, the sacristan, the organist, and the choir. She soon begins to fade. Consumption slowly but surely bears away one of the convent's brightest, brainiest, and most talented loved ones. Her early death has been hastened, at least, by the strain brought on by the peculiar environment of the school.

Thank God, the picture has another side. There are pastors great, grand, noble, tender as a mother; giants in form, but with hearts like that of a gentle girl. I have taught for them. They come into the class-room, and teachers and children are delighted. Recitation is too short; each child is so eager for the word of praise that falls from the pastor's lips. As he goes from grade to grade, the building echoes with the merry voices and cheery "Good morning, Father," or "Good-by, Father," issuing from children's mouths.

Such a pastor has little difficulty in getting all his children to attend the school. The sisters have a father to whom they can appeal in case of need; he is ever ready to listen, to advise, to assist. In the school of such a pastor teaching becomes a pleasant labor, cheerfulness and happiness pervade the class-room. The pastor is ever ready to lend a helping hand; even when he is absent, his influence permeates the very atmosphere. His school is a great success, and so will be all the parish schools of the United States when *the pastors put themselves in the teachers' place and do as they would be done by.*[15]

## Avoid Undue Familiarity.

Though the zealous pastor is ever ready to assist his school sisters in their arduous labors, he will, if prudent, be on his guard against any undue familiarity with them. He will never presume that his priestly vows or the sisters' habits secure him or them against the wily temptations of the evil one. On the contrary, he will remember the wise warning of St. Alphonsus with regard to our dealing with the "personae spirituales, cum quibus est periculum majoris adhaesionis. Unde angelicus doctor dicit: 'Licet carnalis affectio sit omnibus periculosa, ipsis tamen magis perniciosa, quando conversantur cum persona, quae spiritualis videtur. Nam quamvis principium videatur purum, tamen frequens familiaritas domesticum est periculum, quae quidem familiaritas quanto plus crescit, infirmatur principale motivum et puritas maculatur; sicque spiritualis devotio convertitur in carnalem.' Oh quot sacerdotes, qui antea erant innocentes, Deum simul et spiritum perdiderunt!"[16]

In the presence of his school sisters the prudent pastor will be particularly careful of his deportment, and his gentlemanly

[15] *Cath. Educ. Ass. Bulletin,* IV, No. 1, pp. 267-268.

[16] Amberger, *Pastoraltheologie,* 3rd ed., Regensburg, 1869, pp. 763-764.

manners will prove a safeguard of his virtue. He will be solicitous not only about the purity of his conscience but also about his reputation, which is so easily tarnished by the suspicions and the gossip of the malicious. Let us look the facts in the face: it is not only the non-Catholics but our Catholic parishioners as well that count the pastor's visits to the convent, and, to put it mildly, they are not edified by frequent calls. St. Jerome's words are to the point: "Quid si dixeris mihi: 'Mihi sufficit conscientia mea, habeo Deum judicem, qui meae vitae est testis; non curo, quid loquantur homines;' audi apostolum scribentem: 'providentes bona non solum coram Deo, sed etiam coram hominibus.'" [17] At the present time the world is just as eager to convict the priest on the smallest evidence or appearance of guilt as in the days when St. Jerome warned the cleric Nepotianus: "Caveto omnes suspiciones, et quidquid probabiliter fingi potest, ne fingatur, ante devita."

SACERDOS.

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## THE PRIEST IN MEDIEVAL LITERATURE.

THERE was a time when all of the Western World was Catholic, when the Church and the priests who were officers in the Church were common to every place and parish. The monasteries were the repositories of learning as well as of manuscripts. The clergy were the *literati* as well as the readers of the age. The conventional picture of a monk sitting by a window either conning an old manuscript or transcribing its contents into a new and richly illuminated manuscript of his own—this picture is, like most conventional things, true. But the desire for reading material did not stop at merely copying what had been handed down from of old time. And so it happens that we have Thomas Aquinas making and reciting very good limericks in his hours of recreation; we have lyric poems of a religious nature which these men penned to the praise of Christ and Mary; we have biographical narratives of the holy men who had preceded them written down to enlighten future generations and to excite an emulation in the breasts of

[17] Pruner, *Pastoraltheologie,* Paderborn, 1901, Vol II, p. 150.

men to come;[1] we have, as every student of the drama knows, Christmas, Easter, and "Boy Bishop" celebrations which served distinctly literary purposes as well as devotional and useful ones. At first these beginnings of modern stagecraft were purely religious in tone;[2] but starting with the essentially humorous situation of Noah and his wife boxing ears, they began to be entertaining as well as instructive. Then it came to pass that the roadside jugglers, players, and performers were gradually introduced as assistants until the primary purpose was to amuse. Under such circumstances, the drama left the cloister, the church, and the churchyard, and fell into the hands of the professional strolling actors and of the trade guilds of the town. Naturally the more these presentations drifted from the pure type of moralities and miracle plays—a type not far remote from the saints' legends[3]—the more the ecclesiastics drifted away from them. It is a matter in which there is little probability of giving accurate dates, or even of attributing any successive stages of drift, because we know that some churchmen banned theatrical things early and other ones retained them late. For instance, some of the best of the dramatic allegories date very late, in fact very close to the Protestant Revolt; and on the other hand we find in the *Annales Burtonenses* (1258) the following statement:

> It is permitted to give food to actors because they are poor, not because they are actors; but their plays must not be seen nor heard, not permitted to be acted before the abbot or the monks.

Nor were this connexion with dramatic development and the writing of holy books the only active relationships between the ecclesiastics and literature. They did much writing of a more formal and valuable nature. Caedmon may have sung his pious songs; but Layamon wrote his serious books. Says Layamon at the beginning of his work:

[1] See *Saints' Legends*, by G. H. Gerould; Boston, 1916; which has received approval and condemnation, respectively, from the reviewers in *The Catholic World* and in *America*.

[2] Said Thomas Lodge in 1579: "For Tragedies & comedies, Donate the grammarian sayth they were inuented by lerned fathers of the old time to no other purpose but to yeelde prayse vnto God for a happy haruest or plentiful yeere." St. Francis of Assisi is supposed by some to have devised the first Nativity play; see *Life* by Father Cuthbert, pp. 393-394.

[3] Cf. the *Play of St. Catherine*, now lost, dating from Dunstable, 1119.

There was a priest of yore,
Layamon the name he bore; . . .
There he read books, verily,
And the thought upon him fell,
In his mind he pondered well,
How folks might by him be told
Of the noble deeds of old.

And so we had best conclude that the early churchmen were very active in literary matters; that they worked up popular lives of the saints out of traditional material; that they adapted the liturgy with accretions for a somewhat theatrical presentation; that they compiled such serious and learned histories as their resources in books permitted; that they lightened their hours or intensified their devotions by writing lyric poems of a light, a devotional, or a penitential nature.

Yet, a far more interesting and illuminating problem than this, is the question as to how the prelates, the priests, and the monks were depicted in such literature as in slightly later times came from the hands of laymen and others who represented in their works the social life of their age. We can say with truth that, in the very beginning of fiction itself, priests were made to take their places in the old folk-tales of the nations. They appear in the French *fabliaux* and in the Italian *novella*. They are found in the narratives of Margaret of Navarre, of Boccaccio, of Matteo Bandello, of Giovanni Fiorentino. Chaucer painted them large in the landscape of medieval England. John Heywood handled them carelessly in his interludes, particularly in *The Pardoner and the Frere* and in *John, Tyb his Wife, and Sir John*. But the characteristic thing about most of these stories is that they are not characteristic at all. They stand either for naughty humor or for class satire. The monks and the priests seemed to be fair game for the wit-loving writer; and this type of book was not so much unrepresentative of society as it was disrespectful. But in other literature of the same realistic class, at least in so far as it was realistic, we find Pulci writing of devoted monks in a spirit not far removed from the fervent admiration of Manzoni. In the great mass of vagrant romances which was later organized by Malory in the Arthurian cycle of Christian tales set in Christian lands, we are on firm Catholic ground. The story of the Grail is the allegory

of the Mass. It is the reflection, this tale, of that great medieval Faith which raised huge cathedrals and transfigured humble hermits, which kindled the imaginations of unimaginative men. "There were none hermits in these days but that they had been men of worship and of prowess; and those hermits held great household, and refreshed people that were in distress." Every knight fasted, heard Mass, received Communion, confessed, did penance, and made him clean of his life, that prayer and deed might be acceptable unto God. Sir Perceval "saw his sword lie on the ground naked, in whose pommel was a red cross and the sign of the crucifix therein, and he bethought him of his knighthood," and resisted temptation. The days of the year were reckoned from Christmas, Candlemas, Easter, Whitsuntide, Michaelmas, and the Feast of the Assumption; the Pope it is to whom the wicked knight is sent to receive penance for foul deeds; "those which at Pentecost at the high feast took upon them to go in quest of the Sangreal without confession; they might not enter into the meadow of humility and patience." [4]

It is extremely fortunate that for the years at the end of the fourteenth century and the beginning of the fifteenth we have such a large amount of thought committed to the written word. These were troublous times: there was the struggle over the succession, the Peasant's Rising, the agitation concerning the Lollards, the preachings of Wiclif and the sermons at Paul's Cross by men who in England, no less than the Cathari and the Paterini in the Italy of St. Francis, were the Puritans of the Middle Ages. And of all these things our records of social conditions and social change are remarkably complete. In the Church there were as wide gaps between the various strata of ecclesiastics and as vigorous rivalry between them, too, as between the other classes of people. Yet, the habit of social satire as a means of social differentiation in literature resulted in the placing of emphasis on the bad priests rather than on the good, and the desire for reform resulted in the elaboration of evils out of all due proportion to their existence alongside of

[4] This paragraph is adapted, supplemented, and rearranged in somewhat the same words from passages in previous papers by the present writer—"The Holy Grail", in *Ave Maria*, 16 September, 1916, and "The Priest in Fiction", in THE ECCLESIASTICAL REVIEW, July, 1915.

the good. But in Chaucer, who is ever referred to as a source for social conditions, we find the sincere and the deserving priest given his proper full measure of praise:

A good man was ther of religioun,
And was a povre Persoun of a toun;
But riche he was of holy thoght and werk.
He was also a lerned man, a clerk,
That Cristes gospel trewely wolde preche;
His parisshens devoutly wolde he teche.
Benigne he was, and wonder diligent,
And in adversitee ful pacient;
And swich he was y-preved ofte sythes.
Ful looth were him to cursen for his tythes,
But rather wolde he yeven, out of doute,
Un-to his povre parisshens aboute
Of his offring, and eek of his substance.
Wyd was his parisshe, and houses fer a-sonder,
But he ne lafte nat, for reyn ne thonder,
In siknes nor in meschied, to visyte
The ferreste in his parisshe, muche and lyte,
Up-on his feet, and in his hand a staf.
This noble ensample to his sheep he yaf,
That first he wroghte, and afterward he taughte;
Out of the gospel he tho wordes caughte;
And this figure he added eek ther-to,
That if gold ruste, what shal iren do?
For if a preest be foul, on whom we truste,
No wonder is a lewd man to ruste;
And shame it is, if a preest take keep,
A shiten shepherde and a clene sheep.
Wel oghte a preest ensample for to yive,
By his clennesse, how that his sheep shold live
He set nat his benefice to hyre,
And let his sheep enconbred in the myre,
And ran to London, un-to seynt Poules,[5]
To seken him a chaunterie for soules,
Or with a bretherhed to been withholde;
But dwelte a hoom, and kepte wel his folde,

[5] For another reason for going to London, see Langland, *Piers Plowman* (B. Pro., 83-86):

Persones and parisch prestes . pleyned hem to the bischop,
That here parisshes were pore . sith the pestilence tyme,
To have a lycence and a leue . at London to dwelle,
And syngen therefor symonye . for siluer is swete.

So that the wolf ne made it nat miscarie;
He was a shepherde and no mercenarie.
And though he holy were, and vertuous,
He was to sinful man nat despitous,
Ne of his speche daungerous ne digne,
But in his teching discreet and benigne.
To drawen folk to heven by fairnesse
By good ensample, was his bisinesse:
But it were any persone obstinat,
What-so he were, of heigh or lowe estat,
Him wolde he snibben sharply for the nones.
A bettre preest, I trowe that nowher noon is.
He waited after no pompe and reverence,
Ne maked him a spyced conscience,
But Cristes lore, and his apostles twelve,
He taughte, and first he folwed it himselve.

This is certainly an adequate tribute to a good man; but its chief fault lies in the fact that its praise is so extravagant, too frequently expressed in superlatives—as if the "persoun" were not a usual type, in comparatives or negatives as if it were understood that most priests were guilty of certain faults and that this man's main virtue lay in the fact that he avoided those errors. By saying what this "persoun" does not do, Chaucer has given some indication of the things that other priests did do. The necessity of contradiction is in itself an affirmation. And the implied affirmation is corroborated by reference in Langland's *Vision of William Concerning Piers the Plowman* to prelates who suffer "lewde men in mysbylyue · leuen and deien",[6] to "here messe and here matynes · and many of here oures . . . don vndeuoutlych",[7] and to "an heremite · vnholy of workes".[8] Indeed we might almost take the text out of Chaucer as a starting-point and check up his negatives by finding affirmative statements in literature and in the usual sources of historical information which will indicate the necessity of his saying that this "persoun" was different from other priests who really did exist.

[6] (C. I., 102) "lewde" means *lay* as distinguished from cleric.

[7] (B. Pro., 97-98.)

[8] (B. Pro., 3) "vnholy" here means *worldly*, and not *wicked*. Cf. *American Catholic Quarterly Review*, April, 1916, p. 185, n. 5.

There were so many friars and wandering churchmen, so many privileged clergy and so many poor clerics; there were, as I have said, so many different kinds of churchmen in those days that the poor priests often mingled too freely, or rather too familiarly, with laymen of all classes. The inevitable result was the degradation of the cloth. This came about in two opposite ways, through the loss of pride and through an excess of pride. In the first, the poor clergy were often ignorant companions of ignorant people; in the second, the powerful and beneficed clergy became arrogant politicians or hangers-on in the court or manor of amusement-loving nobility.

The greatest and most lasting damage was of course done by the priests who hobnobbed with the lower classes. They were not well educated. In city and in the provinces they were forced to take to menial labor, to field work, or to be servants, and so came in too close contact with the freest-living people of a none too strait-laced age. Others frequented the taverns, played dice, or followed the rabble in the crude amusements of the time, hunting, hawking, or baiting. Says Gasquet of such priests in a slightly later period: "Thus do they spend their whole lives to extreme old age in idleness and non-religious occupations. Nor could they do otherwise, for as they are quite ignorant of good letters, how can they be expected to work at and take a pleasure in reading and study; rather throwing away these despised and neglected books, they turn to that kind of miserably and unpriestly life described above, hoping to kill time and cure their dulness by such things." [9] This was the kind of a priest that Chaucer meant when he compared his worthy "persoun" with the unworthy, by the use of negatives. This was the kind of priest against which Langland and Wiclif inveighed. This was the kind of priest that was fair mark for social satire. This was the kind of priest whom we meet in the old ballad of *Robin Hood and the Bishop,*

[9] F. A. Gasquet, *The Eve of the Reformation*, p. 151, based on the *Sermo Exhortatorius* of W. de Worde. Cf. *Piers Plowman* (C. IX, 188-9), "in borwes a-mong brewesters", we find hermits. Also at the tavern was "the clerke of the Churche, An haywarde and an heremyte" (C. VII, 364-70). See also the old ballad of *King Cophetus and the Beggar Maid:*

"(The proverb old is come to pass,)
The priest when he beings his mass,
Forgets that ever clerk he was,
He knoweth not his estate."

when Robin tied the Bishop to a tree, made him sing Mass, and " dance in his boots."

Then, there is also another type indicated in Chaucer's negatives, he who ran always to Saint Paul's in search of preference, and waited on pomp and reverence. Said Gascoyne, in the reign of Henry VII: " Jam ecclesiae et episcopatus sunt pensiones et mercedes servorum regum et dominorum mundanorum." In an age when church lands were huge, when the incomes and the power wielded by many churchmen were stupendous, when benefices were considered political plums, the line between cleric and layman was not very sharply drawn when it came to political appointments. In the play of Shakespeare, *Henry VIII*, as in actual life, Wolsey was not so much a priest as he was a statesman swimming his many summers in a sea of glory. Well might Gower complain, in the age of Wiclif, that the bishops seemed to be serving two masters, God and the world, and neither effectively,[10] for we have the protests in the *Lollard Conclusions*, and the requests, that no one be permitted to hold both lay and ecclesiastical offices, for we know that William of Wykeham became Chancellor of England and Bishop of Winchester in the same month. And such had long been the custom.[11]

This practice brought in its train all the evils of absenteeism. It has already been seen that this must work to the discredit of the Church in the eyes of the world, and it is also true that there was actual material harm done to the specific parish deserted by its over-ambitious churchman. Incompetent underlings administered affairs in the parish, while unfitted clerics of high degree went about their unpriestly business at court. As Laurence Minot, the first of the patriotic poets, says,

> Bisschoppes and prelates war thare fele
> That had mekill werdly wele.[12]

Nor would this situation be so bad were the prelates called away in the service of the political administration really of

[10] *Vox Clamantis*, book iii; *Confessio Amantis*, Prologue, 32. See also *Piers Plowman* (B. Pro., 87-96).

[11] G. M. Trevelyan, *England in the Age of Wicliff*, p. 19. We refer also to the life of Sir Thomas More, who in a later age got into trouble over the question of divided spiritual and temporal allegiance.

[12] From *Edward in Brabant.*

more value in the world than in the church. But too frequently, as an old proverb has it, "the greatest clerks be not the wisest men". This subject of absenteeism may perhaps be dismissed then with a final quotation from Gascoyne: [13]

> Some never or seldom reside in their cures, and he to whom a church is appropriated and who is non-resident, comes once a year to his cure, or send to the church at the end of the autumn, and having filled his purse with money and sold his tithes, departs again far away from his cure to the court where he occupies himself in money-making and pleasures. . . . . O Lord God! incline the heart of the Pope, thy vicar, to remedy the evils which arise through the appropriation of churches, and by the non-residence of good curates in the same. For now in England—time draweth nigh when men will say, "Formerly there were rectors in England, and now there are ruined churches in which cultured men cannot decently live." [14]

So, it is to this practice, perhaps, as much as to the economic effects of the enclosures that we might attribute some of the churches used as sheep-cotes in the time of Thomas More or of John Heywood.

It was a serious problem in which the whole welfare of the nation was involved. The priest was an essential part of the community in which he had his parish. He was active in police, judicial, and administrative work.[15] These things resulted from his superior position as an educated man; and if his work were done by incompetent substitutes, the community must suffer. He took an active part in the organization of fairs, sometimes received the rents of his lord of the manor between Matins and Mass, and even sold, exchanged or stored wool in the church. At least one such clerk discovered a business ability of such calibre that he went away and became a wandering wool merchant. In such a manner were the clergy scattered through the whole of society. It was no mere freak of chance that Marlowe and Ben Jonson, under a new regime,

[13] Can be dated as before 1458.

[14] F. A. Gasquet, *The Eve of the Reformation*, p. 127, comments on the fact of some having run away from the religious life, on the fact that the riches of the clergy led them to idle, luxurious, if not vicious lives, and on the truth of accusations in *A Treatise concerning the division between the spiritualtie and the temporaltie* by Christopher Saint-German. Says Langland (C. II, 185): "Meny chapelayns are chast . ac charite hem faileth".

[15] Vinogradoff, *English Society in the Eleventh Century*, p. 274.

were able to plead benefit of clergy. It was but a token of the way in which the Church had become mixed up in political affairs that in the fourteenth century even the right of sanctuary was alternately abused and disregarded. The Church was less a religious force than a political one; the clergy were less priests than they were active members of society.[16] He who taught "Cristes lore, and the apostles twelve" and did that alone, was indeed just such an exceptional priest as Chaucer had seemed to indicate by his use of laudatory superlatives and negatives in his description of the "persoun". In fact, of all the literature of the period, there is only one book in which appears the simple parish priest who stays by his duty, tends his flock, exhorts everyone to do his work according to his station in society and the will of God. There is in literature only one "persoun" besides this one of Chaucer's, and that is the one whom we see standing before us as we read the work of William Langland, "and first he folwed it himselve".[17]

These other people, whose lives and activities have been sketchily outlined in this paper—unpleasant as the task has been—are the general average of the priests depicted throughout medieval English literature which deals primarily with social affairs. That the picture has not been entirely alluring is true: but that is because we have been dealing with social satire which stands for realism and not with the lofty idealism of Arthurian romance. In the romances, and in the lyrics, and in the miracle plays, and in the lives of the saints, the priest is depicted in only one way: as a saintly and good man who binds up wounds, gives absolution, administers the sacraments, and prays devoutly beside his lonely shrine in a lonely hermitage. It was on account of the uniformity of those pictures that they were avoided: it was on account of the vigor of the social satire that it was taken up for consideration. And it must be admitted that, as Mark Pattison says, "Satire to be popular must be exaggerated; but it must be an exaggeration of known and recognized facts. . . . Satire does not create

[16] We may refer, in a later age, to Erasmus, who was, according to Pope, "the glory of the priesthood and the shame" (*Essay on Criticism*, 639).

[17] In *The American Catholic Quarterly Review*, April, 1916, there is an article on *Piers Plowman* regarded as a simple sermon for justice, desiring not reformation but reform.

the sentiment to which it appeals." [18] In other words, when we study Chaucer, we must be prepared to find his caricatures somewhat overdrawn and not take them for actually true portraits. But we must also remember that they had some definite basis for truth. We are then in at least a partially receptive mood and ready to take up one of the most vigorous and picturesque of these satirical attacks of the fourteenth century. The picture is one of Chaucer's Pardoner, who will stand as a representative of the satires drawn on the wandering clergy of this period: [19]

With him (the sumnour) ther rood a gentil Pardoner
Of Rouncival, his freend and his compeer,
That straight was comen fro the court of Rome.
Ful loud he song, "Com hider, love, to me."
This somnour bar to him a stif burdoun,
Was never trompe of half so greet a soun.
This pardoner hadde haer as yelow as wex,
But smothe it heng, as dooth a strike of flex;
By ounces henge his lokkes that he hadde,
And ther-with he his shuldres over-spradde;
But thinne it lay, by colpons oon and oon;
But hood, for jolitee, ne wered he noon,
For it was trussed up in his walet.
Him thoughte, he rood al of the newe jet;
Dischevele, save his cappe, he rood al bare.
Swiche glaringe eyen hadde he as an hare.
A vernicle hadde he sowed on his cappe.
His wallet lay biforn him in his lappe,
Bret-ful of pardoun come from Rome al hoot.
A voys he hadde as smal as hath a goot.
No berd hadde he, ne never sholde have,
As smothe it was as it were late y-shave;
I trowe he were a gelding or a mare.
But, of his craft, fro Berwik into Ware,
Ne was ther swich another pardoner.
For in his male he hadde a pilwe-beer,
Which that, he seyde, was our lady veyl:

[18] Mark Pattison, "Popular View of the Clergy", in *Essays*.

[19] We must not forget, as G. L. Kittredge pointed out in *The Atlantic Monthly* for December, 1893 (vol. 72, pp. 829-833), that this is highly conventionalized social satire of the middle ages—is, in fact, "in part a reproduction of False-Semblant in *The Roman de la Rose*", an allegorical figure.

He syede he hadde a gobet of the seyl
That Saint Peter hadde, whan that he wente
Up-on the see, til Jesu Crist him hente.
He hadde a croys of latoun, ful of stones,
And in a glas he hadde pigges bones.
But with thise relikes, whan that he fond
A pore person dwelling up-on lond,
Up-on a day he gat him more moneye
Than that the person gat in monthes tweye.
And thus, with feyned flaterye and japes,
He made the person and the peple his apes.
But trewely to tellen, atte laste,
He was in chirche a noble ecclesiaste.
Wel coude he rede a lessoun or a storie,
But alderbest he song an offertorie;
Ful wel he wiste, whan that song was songe,
He moste preche, and wel affyle his tonge,
To win silver, as he ful wel coulde;
Therefore he song so meriely and loude.

This sort of thing is depicted in medieval literature as very near the mere sale of pardons and ecclesiastical indulgences for sins committed. It was further stated that the reason and blame for the continuance of this whole desecration, if not for its establishment, lay with the ecclesiastical authorities. As Langland remarked:

Were the bischop yblissed · and worth both his eres,
His seel shulde nought be sent · to deceyue the peple.
(B. Pro. 78-79)

The inevitable consequence was the decline of true faith and the placing of emphasis on mere external machinery—"ydolatrie ye soffren · in sondrye places menye"—and the men of the period who had their eyes open inveighed against the practice. As Trevelyan has said, "enough believers were found to make the sale go merrily, but the representatives of what was best in the age saw through the absurdity with as clear an eye as Luther. Not only did Wiclif wage war upon it, but Chaucer the worldly-wise man, and Langland the Catholic enthusiast." Langland thus depicted this monstrous personality:[20]

[20] *Piers Plowman* (B. Pro., 68-77), quoted for convenience from the modernized version in the King's Classics, by W. W. Skeat.

There preached, too, a pardoner, a priest, as he seemed,
Who brought forth a bull, with the bishop's seals,
And said he himself might absolve them all
Of falsehood in fasting, or vows they had broken.
The laymen believed him, and lik'd well his words,
Came up and came kneeling, to kiss the said bull;
He blessed them right bravely, and blinded their eyes,
And won with his roll both their rings and their brooches.
Thus they give up their gold for such gluttons to spend,
And lose to loose livers their lawful gains.

Into the parish of the poor "persoun" came such men as these. They added, it is true, to the decorations of the scene, but they likewise managed to extract from the pockets of the people more or less money which should have gone into the pockets of the "povre persoun" who deserved it more than they. The Council of Trent did a good deed when, in 1562, it suppressed the pardoners. But this whole question of the wandering clergy is perhaps a little too complicated to be gone into just here. It will be discussed in the second part of this paper at greater length.

In the last analysis, the whole impression which we gain from a reading of Langland, of Chaucer, and of a number of minor references in other writers of the period is to the effect that these men saw abuses and tried to expose them. They inveighed against their ambitions, their pomp, their avarice, their worldly interest: as did Boccaccio in Italy at the same period.[21] As Dryden says, "Yet both these poets lived in much esteem with good and holy men in orders; for the scandal which is given by particular priests reflects not upon the sacred function. Chaucer's *Monk*, his *Canon*, and his *Friar*, took not from the character of his *Good Parson*. A satirical poet is the check of the laymen on bad priests. We are only to take care that we involve not the innocent with the guilty in the same condemnation. The good cannot be too much honored, nor the bad too coarsely used, for the corruption of the best becomes the worst. When a clergyman is whipped, his gown is first taken off, by which the dignity of his order is secured."[22] The words of

[21] See the old ballad of *Kinge John and the Bishoppe:* "The king sayd the bishopp kept a better hous then hee".

[22] Preface to *Fables Ancient and Modern, Translated into Verse from Homer, Ovid, Boccace, and Chaucer: London, 1700.*

Dryden apply to the whole case of the appearance of ecclesiastics in medieval literature. They will serve to end this paper.

In the next I shall take up the life of the ecclesiastics on the road and in the monasteries, the friars and the monks.

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## FREEMASONRY, STATE, AND CHURCH.

FREEMASONRY is as complex as it is elastic. Almost all shades of thought are represented therein. Not only do its three great sections, the Anglo-Saxon, the Germanic, and the Latin, differ greatly one from another, but likewise within each group there occur further and in some respects almost equally great differences of view and outlook. Consequently the chronicler who would describe the fraternity or any of its groups is obliged to eschew sweeping generalizations. His chief task is to gauge the relative prevalence of this or that view, and to discriminate between the dominant drift and the minor currents.

The dominant drift of Masonic philosophy is, as we have seen, distinctly theistic. The minor currents setting toward atheism and pantheism, the former almost entirely within the Latin section, and the latter chiefly within the Germanic, probably do not include more than five or ten per cent of the total Masonic membership of the world. Underlying these divergences, there is one bond of unity, that is, the almost universal Masonic tendency to ethical idealism.[1]

Likewise in the political and ecclesiastical fields, wide differences of view prevail among Masons, as we shall see. There is however one unifying concept, that is, the tendency to individualism, showing itself in the insistence on personal liberty and in the unremittent protests against what Masonry considers despotism whether " in monarch, mob, or prelate ".

[1] See article " Freemasonry's Two-hundredth Birthday ", in ECCLESIASTICAL REVIEW, June, 1917. The following abbreviations will be used: *AQC, Ars Quatuor Coronatorum*, Margate, England; *FR, The Freemason's Repository*, Providence, R. I.; *NA, The New Age Magazine*, Washington, D. C.; *NEC, New England Craftsman*, Boston, Mass.; *RMI, Rivista della Massoneria italiana*, Rome, Italy; *TK, The American Tyler-Keystone*, Ann Arbor, Mich.

## THE STATE.

Broadly speaking, the political ideal of the Masonic fraternity may be summed up in the following words: self-government, freedom of worship and of speech, popular education, separation of Church and State.

"A Mason must be a peaceable Subject, never to be concerned in Plots against the State . . . But tho' a Brother is not to be countenanced in his Rebellion against the State; yet if convicted of no other Crime, his Relation to the Lodge remains indefeasible." "No quarrels about . . . Politics must be brought within the Doors of the Lodge: For . . . we are resolv'd against political Disputes, as contrary to the Peace and Welfare of the Lodge." [2] The second of these passages from the carefully worded Masonic Constitutions is clear enough, but the first, in all likelihood, designedly leaves plenty of elbow-room.

*Anglo-Saxon Masonry.* If by politics we understand party politics, the English-speaking Masonic bodies may be said to have adhered faithfully to the letter and spirit of their Constitutions' prohibition against discussing this subject in the lodge. In this sense, Anglo-Saxon Masonry has always been and is still non-political. The recent awakening of Masonic interest in concrete measures of social reform [3] can, up to the present, hardly be looked upon as distinctly political activity.

If however Anglo-Saxon Masonry is neutral on points of party politics, it is far from being so on questions concerning the fundamentals of government. In this larger sphere its expressed sympathies have been in the main with the preservation and extension of constitutional rights and liberties.

In England, it is true, it took no part in the great civic reforms of the last century, such as Catholic emancipation and the abolition of slavery. In fact, its influence, if any, was on the Tory or Conservative side. This was largely due to the fact that "the fraternity there has always been in the hands of the ruling class." [4]

[2] *New Book of Constitutions*, etc., Dublin, 1751, 137-8, 141; cf. slightly different formulas in *Constit. of 1723*, repr. New York, 1855, 50, 54.

[3] ECCLES. REVIEW, June, 1917, lvi, 616.

[4] John Arthur, in *TK*, xxiii, 538-9.

Nevertheless the spirit of constitutional liberty breathes perceptibly, though quietly, through English Masonic literature. The note of aggressive militancy and indignant protest against despotism is seldom met with. But this note entered Masonry largely through the Scottish Rite, the carrier of the spirit of the French Revolution, a spirit that was looked on askance by the English nation in the last decade of the eighteenth century and the first decades of the nineteenth, the years when English Masonry was being remolded. Then too English Masonry has not been obliged to fight either for its existence or for its aims. It has never been banned or antagonized by the government or by political parties, and moreover the English people have been in safe and unthreatened possession of their fair quota of popular liberties and representation in government since before the birth of Masonry.

In its normally quiet adhesion to and enthusiasm for the principles of civic freedom, most of American Masonry resembles the English. The militant element is chiefly confined to the Scottish Rite bodies, in particular those of the Southern Jurisdiction.[5] The somewhat greater sympathy of the American people with the French Revolutionists, the political and religious antagonism to American Masonry that followed the Morgan affair, and the growing strength of American Catholicism which many of the Scottish Rite brethren consider a menace to American institutions, would seem to account in large measure for the rousing of the fighting temper of this relatively small but active section of the American brotherhood.

American Masonry had some influence—how much it is difficult to estimate exactly—in our forefathers' struggle for independence.[6] The American Masons of the day were divided into two bodies, the Moderns and the Ancients. The former were more inclined to espouse the cause of the Crown, the

[5] A. Pike, *Morals and Dogma of the A. and A. S. R.*, Charleston, 1872, 1-3, 19-21, 24, 26-7, 33, 36, 93; J. D. Richardson, *Allocution of 1903*, Washington, 1903, 27, 25; Chas. T. McClenachan, *Book of the A. and A. Scottish Rite of Freemasonry*, ed. of 1905, New York, 110, 114, 393, 528; *TK*, xxiii, 338; Lobingier, in *NA*, xiii, 148; M. R. Grant, 33°, *True Principles of Freemasonry*, Meridian, Miss., 1916, pp. ix, 354; Pike, *Praelocution*, quoted ibid., 269; N. F. de Clifford, *What is Freemasonry?* Chicago, 1915, 53-69 passim, 174.

[6] J. F. Newton, *The Builders*, Cedar Rapids, Iowa, 1915, 223-6; Ludwig Keller, *Die Freimaurerei*, Leipzig–Berlin, 1914, 78-80.

latter, the cause of the Colonies.[7] Washington was, as is well known, a Mason;[8] so too were Franklin and at least five other signers of the Declaration of Independence.[9] Among Revolutionary military leaders who belonged to the craft were Nathanael Greene, Richard Henry Lee, Israel Putnam, Francis Marion, Joseph Warren, Benedict Arnold, the Marquis de Lafayette, and Barons von Steuben and De Kalb.[10]

Since the Revolutionary period Masonry has taken no distinct active part in American political life. It did not participate in the movement for emancipating the negro. At the present time, it is a matter of common knowledge that more or less favoritism in political appointment and advancement is shown by Masons to Masons. This evil should be looked upon as a natural though unfortunate by-product of the fraternal bond uniting the brethren. It is not officially counseled or countenanced by the fraternity, but on the other hand is not in the main very strenuously discouraged.[11]

One other point deserves special mention. The spokesmen of the American craft lay particular stress on the necessity of maintaining free and compulsory popular education, for they consider education to be the mainstay and chief safeguard of civic and religious freedom.[12]

*Germanic Masonry.* The German and Scandinavian Masons, like their Anglo-Saxon confrères, taboo political discussions in the lodge, and take no active part in party politics.[13]

[7] R. F. Gould, *Concise History of Freemasonry*, N. Y.–London, 1904, 517-21 passim; cf. also J. H. Drummond, *History of Symbolic Masonry in the U. S.*, in R. F. Gould, *History of Freemasonry*, iv, N. Y., etc., 1889, pp. 300-1; *TK*, xxvi, 247.

[8] For data on Washington's Masonic sympathies and activities, see *Amer. Cath. Hist. Researches*, Phila., 1909, n. s., v, 32-8; ditto repr. in *TK*, xxiii, 328-9, 342-3; Julius Sachse, *Washington's Masonic Correspondence*, Phila., 1915; C. H. Callahan, *Washington the Man and the Mason*, Washington, 1913.

[9] *TK*, xxiii, 50; A. C. Stevens, *Cyclopædia of Fraternities*, N. Y.–Paterson, 1899, 95; *FR*, 1898, xxvii, 509.

[10] Stevens, l. c., 95.

[11] Eccles. Review, June, 1917, pp. 595, 615.

[12] Pike, *Morals and Dogma*, 153; McClenachan, l. c., iii, 121; Lobingier, in *NA*, xiii, 148; Grant, l. c., p. ix; De Clifford. l. c., 174; Thos. M. Stewart, *Symbolic Teaching or Masonry and its Message*, Cincinnati, 1914, 82-3; *TK*, 1910, xxv, 181; *NEC*, 1915, x, 244.

[13] Keller, *Freimaurerei*, 139; ditto, *Geist. Grundl.*, in *NA*, 1912, xvii, 178; Findel, in *L'Acacia*, Paris, 1903, i, 230; Bischoff, ibid., 461; Paul Carus, *Brief Exposition of Freemasonry*, in *Open Court*, Chicago, 1914, xxviii, 300; *Allgem. Handbuch der Freimaurerei*, 2d ed., 3 vols., Leipzig, 1863-7, ii, 5.

The German Masons give voice frequently to sentiments favoring representative government and civic and religious freedom, but appear on the whole to be reasonably content with the measure of autonomy and freedom that they and their countrymen enjoy. In this connexion, it should be recalled that the German craft, like the Scandinavian, has been under the protection and in no small degree under the control of the reigning families and ruling classes. Moreover, its membership is drawn largely from the aristocracy and from the prosperous upper middle social strata. Finally its ideal of government, if we may credit Judge Keller, one of its leading spokesmen, has ever been " ' aristocracy, conceived of, not as oligarchy indeed, but as the ' rule of the best ' "; it has a certain distrust of and antagonism to government by the masses, which appears to be one cause also of its unfriendly attitude to Socialism.[14]

The German Masons, although not accepted as open allies by Bismarck, lent their sympathies and influence to the fulfilment of his ideal of a politically and religiously united Germany.[15] At an earlier date, the period of the great Prussian liberal reforms begun in 1806-7, most of the leaders, von Stein, Hardenberg, Schön, Scharnhorst, and Wilhelm von Humboldt were Masons.[16]

*Latin Masonry.* In the main, Latin Masonry considers political discussion and political activity its patriotic duty. Here and there one hears a feeble voice of protest against the allegation,[17] but the bulk of the Latin brethren very frankly avow their political aims,[18] and the patent facts are generally

[14] Keller, *Freimaurerei*, 82-3. A certain aloofness regarding the proletariat, albeit mingled with pity for their lot, is not wanting even in American Masonry, at least in Scottish Rite circles. Cf. references in ECCLES. REVIEW, June, 1917, p. 593.

[15] Keller, ibid., 121-2; Gruber, in *Cath. Encycl.*, ix, 781.

[16] Keller, ibid., 92-3, 96; ditto, *Der deutsche Neuhumanismus, Vorträge u. Aufsätze aus d. Comenius-Gesellschaft*, xx. Jahrgang, 1. Stück, Jena, 1912, 20. Cf. Martin Spahn, art. "Prussia", in *Cath. Encycl.*, xii, 526-7.

[17] Gould, *Conc. Hist.*, 454; H. Gruber, *Giuseppe Mazzini Massoneria e Rivoluzione*, 2d ed., tr., Rome, 1901, 256-7; *NA*, 1912, xvii, 91; *TK*, 1911, xxvi, 17.

[18] France: Hiram (pseud.) in *L'Acacia*, 1902-3, i, 8, 14-5, 177-94; Limousin, in *TK*, xxiv, 75. Belgium: Verhaegen, in *Amer. Qly. Rev. of Freemasonry*, N. Y., 1858, i, 566; Goblet d'Alviella, in *TK*, 1912, xxvii, 102. Italy: Lemmi, in Gruber, *Mazzini*, 80-1, and ibid., 95-9 and passim. Spanish America: Rich. E. Chism, *Una contribución a la historia masónica de México*, México, 1899, 25, 28; Rafael de Rafael, *La Masonería pintada por sí misma*, Madrid, 1883, 91.

recognized by well-informed Anglo-Saxon and Germanic Masons.[19]

The dominant aim of the political program of the Latin Masons is professedly emancipation, as they understand emancipation. They also advocate concrete measures of social reform, many of which are very commendable. But the lion's share of the brethren's attention is devoted to the regulation of the relations between Church and State. To this last subject we shall return later.

In most of the revolutions which have marked the transition from monarchic or aristocratic autocracy to a greater or lesser real or nominal democracy in the lands where Latin Masonry obtains, the craft has lent its sympathy and aid to the revolutionary forces. It has on the whole inclined rather to peaceful than to violent methods of revolution, but has at times cast in its lot with the more turbulent factions.[20]

Masonry participated, especially as a propagandist, in the movement that culminated in the French Revolution, although after 1791-2, when the proletariat gained the ascendancy, nearly all the French lodges closed their doors and suspended work.[21] The society also had an active share in furthering French Republicanism during the course of the last century.[22]

In Italy, Masonry was outshone by the Carbonari in the first part of the nineteenth century, but on the decline of the latter organization came again to the fore as the advocate and protagonist of Mazzini's political program.[23] In Portugal, besides acting as a propagandist of liberalism, the society also undertook the task of uniting and organizing for common and

[19] Keller, *Freimaurerei*, 139; Bischoff, in *L'Acacia*, 1903, i, 462; Findel, ibid., 663; Gould, *Conc. Hist.*, 454; Arthur M. Smith, in *TK*, xxiii, 196; J. G. Gibson, ibid., xxiv, 11; *Resol. of Committee on Recognition of For. Gr. Lodges, Gr. Lodge of Missouri*, ibid., 319; *FR*, xxiv, 7.

[20] For instance, with the Carbonari in France and Italy in the first half of the last century. Cf. A. Lebey, "Le Socialisme et la Franc-Maçonnerie", in *Revue Socialiste*, Paris, 1910, lii, 259; art. "Carbonari", in *Cath. Encycl.*

[21] Voltaire, Mirabeau, Lafayette and Condorcet were Masons. Exact data bearing on Masonic participation in the Revolution are meager, but the main fact above stated seems to be clearly established. Cf. G. Gautherot, art. "Franc-Maçonnerie", in *Dict. apol. de la foi cath.*, Paris, 1911, fasc. vii, 103-9; Keller, *Freimaurerei*, 80-2; J. G. Findel, *History of Freemasonry*, 2d ed., tr., London, 1869, 429-30.

[22] Gautherot, l. c., 110-7; Lebey, l. c., 259.

[23] Gruber, *Mazzini*, 73-5 and passim.

intensive action the diverse revolutionary forces which established the Republic in 1910.[24] It is also stated on good authority that the lodges had much to do with the overthrow of Abdul Hamid and the setting up of a constitutional form of government in Turkey.[25]

Mexican Masonry took a prominent part after 1833 in the agitations that resulted in the proclamation of the Constitution of 1857, and since then it has been intimately associated with political affairs in the southern Republic.[26] The fraternity's precise influence on the other republican movements in nineteenth-century Spanish America is difficult to estimate. As a rule the lodges appear to have sprung into prominence after, rather than before, the actual breaking of the bonds with the mother-countries.[27] Even in the distant Philippines, the insurrection against Spanish rule is said to have been largely organized and engineered by Masons, and the peacefully inclined liberator, Rizal, was a Mason until shortly before his death.[28]

As a general rule, in the movements since 1789 looking to the overthrow of monarchical autocracy, Masonry's part has been chiefly that of a propagandist and organizer. How far, of course, some of these movements have brought about actual rather than nominal democracy is another question.

## THE CHURCH.

We shall now pass to the consideration of Masonry's attitude to Christianity, viewed first as a creed or group of creeds, and secondly as a social organism or group of organisms.

[24] Lorenzo, *Portugal* (*Cinco años de República*), Madrid, 1915, 39-40; *Acacia* (Rome), quoted in *TK*, 1911, xxvi, 136; *NA*, 1917, xxv, 61-3; E. Hein, *Geheime Gesellschaften*, Leipzig, 1913, 65-6; Magalhães Lima, *Le Portugal libre penseur*, Lausanne, 1912, 11.

[25] *Bull. Internat. Bur. Mas. Affairs*, quoted in *TK*, 1910, xxv, 110; cf. also *Acacia* (Rome), quoted ibid., xxvi, 136; *Freemasons' Chronicle*, quoted ibid., xxiii, 226; ibid., xxiii, 162, 320; xxiv, 222. Cf. also on Balkan Masonry's fight against Turkish oppression, *TK*, 1911, xxvi, 207-8, 225-6. Prussian Poland's lodges are said to have been crushed out for conspiring against German rule, *TK*, xxiii, 184. Masonry has been suppressed in Russia for so long that it is doubtful if it has had much to do with the recent revolution.

[26] Chism, l. c., 25, 28, 70; Hemenway, in *The Builder*, Anamosa, Iowa, i, 263.

[27] Hemenway, ibid., 264.

[28] *Square and Compass*, Denver, 1907-8, xvi, 93; Lobingier, in *TK*, 1910, xxiv, 335-6; art. "Rizal", in *Cath. Encycl.*, xiii.

"The first articelle of your Charge", so ran the old operative Masons' Constitutions, "is that you shall be true to God and the holy Church. And you use noe heresie nor error to youer understanding."[29] The speculative Masons' Constitutions introduced far-reaching changes. "We leave every Brother to Liberty of Conscience". "In antient Times the Christian Masons were charg'd to comply with the Christian Usuages of each Country where they travell'd or work'd; But Masonry being found in all Nations, even of divers Religions, they are now generally charged to adhere to that Religion in which all men agree (leaving each Brother to his own particular Opinion) that is, to be good Men and true, Men of Honour and Honesty, by whatever Names, Religions, or Perswasions, they may be distinguish'd: For they all agree in the three great Articles of Noah, enough to preserve the Cement of the Lodge." "No Quarrels about . . . Religions . . . must be brought within the Doors of the Lodge; For, as Masons, we are of the oldest Catholick Religion above hinted."[30] The contrasts between the two Constitutions are as significant as they are obvious. Their meaning will be apparent from the historic facts of Masonry's attitude toward the positive tenets of Christianity and toward the societies called collectively the Church.

## THE CHRISTIAN CREED.

Christianity's belief in a personal God and in personal immortality is shared by many other religions, and by most of the Masonic fraternity. But what view, if any, does Masonry actually take of the distinctively Christian tenets, as summarized for instance in the Apostles' Creed or in the doctrinal sections of the New Testament? A Mason is not required, apart from the exceptions to be noted below, to accept these tenets, nor on the other hand is he required, even in the non-theistic French Grand Orient, to give them up. And as a matter of fact, in Anglo-Saxon Masonry, and to a lesser extent in Germanic and even in French Masonry, many non-Catholic clergymen hold active membership.

[29] Wm. J. Hughan, *Masonic Sketches and Reprints*, New York, 1871, 95; cf. also 103, 178, 191, 197, 205, 211.

[30] *Constitutions of 1751*, 36, 137, 141; somewhat differently worded in *Constit. of 1723*, 50, 54.

*Anglo-Saxon Masonry.* The English-speaking Masons do not discuss religion in their lodges. Nevertheless, religion and religious tenets are over and over again touched on and discussed in addresses and orations, in allocutions and lectures, in official and unofficial periodicals and other publications. These create what might be called a Masonic religious atmosphere. And a very complex thing it is, as are most other things Masonic. The varying Masonic attitudes to positive Christian beliefs range through the whole gamut from utmost friendliness to bitter hostility.

Most English-speaking Masons have been and still are in affiliation with one or other of the Protestant churches, and the custom widely obtains of electing clergymen to the lodge chaplaincies. It is but natural, therefore, that many distinctively Christian tenets should have filtrated into the literature and symbol-interpretation of the Anglo-Saxon bodies. While the positive tinge of Protestant Evangelical teaching was more pronounced in former generations, particularly in the period from about 1750 to 1813 or even to the latter part of the last century,[31] yet at the present day too it is evident in many ways and in many quarters. For instance, Christ is referred to at times as "our Saviour", and occasionally His Ascension and Resurrection are explicitly defended; Revelation and the Divine Inspiration of the Bible are more or less clearly asserted, as is also now and then the Resurrection of the Body.[32] Only Christians may become Knights Templars, and only Trinitarian Christians, although this latter requirement is less rigidly enforced in the United States than in Canada.[33] In all lodges the Bible is found upon the altars. The

[31] Cf., e. g., Geo. Oliver, *Golden Remains of the Early Masonic Writers*, London, 1847-50, vols. i-v passim; ditto, *The Historical Landmarks*, 2 vols., London, 1846, i, 41-2, 45 ff.; *Report of Committee of G. L. of Mass. on Relations of Freemasonry to Sectarianism*, Boston, 1871, 15-6; Newton, l. c., 214; Pound, 52-3. As late at least as 1858 the G. L. of Ohio required of candidates a belief in the "divine authenticity of the Holy Scriptures": *TK*, 1909, xxiv, 79; cf. ibid., xxvi, 147; A. G. Mackey, *Symbolism of Freemasonry*, N. Y., 1869, 237-46, 326-7.

[32] Mackey, *Symbolism*, passim; *Masonic Observer*, Minneapolis, April 11, 1914, xv, 1-2; *Masonic Chronicle*, Columbus, Ohio, 1901, xxi, 43; *NA*, xxi, 268; *AQC*, 1904, xvii. 62; cf. T. S. Webb, *Freemason's Monitor*, Montpelier, Vt., 1816, 34.

[33] *NA*, 1913, xviii, 259; *TK*, xxiii, 204-5; Stevens, l. c., 40; *Pacific Mason*, Seattle, 1901, vii, 135.

fraternity as such neither teaches nor questions its Divine Inspiration, but does expressly give it the place of honor and considers it the sacred guide of life.

The most common attitude of Anglo-Saxon Masonry to the Christian creed, the most common at least outside a section of the Scottish Rite, might be summed up about as follows. As Masons we believe in a personal God and in immortality. As for " further dogmas ", " we assert none, we controvert none ". What a man believes over and above his Masonic creed, is a matter between him and God. As Masons we respect every man's honest belief.[34]

Other views, quite different from the foregoing one, are very commonly expressed and advocated in Masonic publications and are very widespread, particularly but not exclusively in Scottish Rite quarters. "All truths are *Truths of Period.*" Catholicism, Protestantism, the ethnic religions, all were vital truths in their day. " No human being can with certainty say, in the clash and conflict of hostile faiths and creeds, what is truth, or that *he* is *surely* in possession of it." " Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith," belief in God and immortality and the moral law. This is the eternal religion of humanity. All further beliefs are a temporary superstructure.[35] Masonry has always been " the steadfast upholder of the only two articles of faith that never were invented by man —the existence of God and the immortality of the soul! " [36] " The ' Doctrines ' and ' Dogmas ' of the various Christian denominations are entirely due to the interpretations of men." [37] Such views are very commonly expressed in Masonic publications and are very widespread, especially in Scottish Rite quarters.[38]

[34] Expressions of this attitude are met with on all sides. Cf., e. g., Speth, quoted in *AQC*, 1899, xii, 52; *Pacific Mason*, Jan., 1901, vii, 11; *Masonic Observer*, Jan. 2, 1905, vi, 5.

[35] Pike, *Morals and Dogma*, 37-8, 160-1, 219; cf. in same sense McClenachan, l. c., 254, 322, 354, 427, 431.

[36] Newton, l. c., 179; cf. 180, 252.

[37] T. K., *The Great Work*, Chicago, 1907, 335; cf. 370.

[38] Cf., e. g., R. Pound, *Lectures on the Philosophy of Masonry*, Anamosa, Iowa, 1915, 73, 87; *TK*, xxiii, 372, 396, and xxiv, 54; *Voice of Masonry*, Chicago, 1895, xxxiii, 168; *Brotherhood*, quoted in *NA*, xvii, 311; Lobingier, in *NA*, xiii, 147; A. E. Waite, *The Secret Tradition in Freemasonry*, 2 vols., N. Y., 1911, ii, 405-7.

This common Masonic differentiation between the essentials as taught by Masonry and the non-essentials as taught by the churches seems to be the product of several concurrent causes. (1) In this as in so many other things, Masonry is a mirror reflecting its environment, and the above differentiation is characteristic of much of Anglo-Saxon Masonry's environment. (2) Then too the Anglo-Saxon craft has from its birth been deeply influenced by the spirit of rationalism,[39] the theistic rationalism which accepts God and the soul and rejects all else as undemonstrable by reason. Most Masonic writers who share this view appear to be entirely unaware that there exist scientific historical evidences for the basic tenets of Christianity. (3) Again, creeds are closely interlocked with ecclesiastical authority, and the latter is wormwood to a large section of the fraternity, particularly in the Scottish Rite.

(4) Finally Masonic writers delve a good deal, although not with much scientific discrimination or thoroughness, into the ethnic religions and the ancient mystery cults, and finding there the well-known analogies to certain Christian tenets, such as the Trinity, the Resurrection, the Virgin Birth, and so forth, they quite leave out of count the radical differences and draw the conclusion—a conclusion sometimes quietly insinuated, sometimes expressly affirmed — that the respective Christian tenets have been taken over from paganism.[40]

From considering the positive tenets of Christianity as unproven, unessential and superfluous, it is only a short step to actually attacking them as unreasonable and superstitious—a step not infrequently taken by Masonic speakers and writers. Sometimes the attack is directed against this or that article of the creed, such as the Divinity of Christ, or His Bodily Resurrection, or the Inspiration of the Bible. Here is a sample by Brother Buck, who wields the spear that knows no brother: "Protestantism would fight as strenuously and bitterly perhaps for the *dogmas* of the Immaculate Conception (!) and the special Divinity of Jesus as would Rome itself. It is in either case a

[39] Cf., e. g., Pike, *Morals and Dogma*, 24, 93 and passim; Richardson, *Alloc. of 1903*, 25, 27; Newton, l. c., 252, 271-5; Grant, l. c., 166, 354; *TK*, 1910, xxv, 135; *NEC*, x, 341; De Clifford, l. c., 64.

[40] Pike, *Morals and Dogma*, 575-6, 685; McClenachan, l. c., 372-4, 384; Stewart, l. c., 23-4, 90-1, 188-98; Newton, l. c., 22-3; T. K., *Great Work*, 60, 65, 67-8; C. F. Ordway, *Freemasonry and the Holy Bible*, Maquoketa, Iowa, 1898, 37-8 and passim.

relic of superstition." [41] At other times the distinctively Christian tenets are characterized collectively as "outworn dogmas," "dilapidated dogmas", "old dead tyrannies of Faith", the product of narrow sectarianism. By these and a host of similar expressions, the whole body of Christian belief over and above the existence of God and the immortality of the soul is contemptuously relegated to the limbo of deceased superstitions.[42] Curiously enough, the same writers will often on the very same page say they attack no man's religious beliefs.

Further hostility is shown to "sectarian" and "iron" creeds, because so often in the past they have been among pagan and Christian, Catholic and Protestant, the occasion of cruel and bloody persecution, and have caused hatred and bitterness between man and man; [43] while Masonry, by its breadth and toleration arising from its rejection of the barriers of faith, has brought together men of various creeds and helped to eliminate sectarian rancor.[44]

To sum up. From about the middle of the eighteenth century to the latter part of the nineteenth, Anglo-Saxon Masonry was decidedly tinged with Christian doctrines, and to no small degree it still is. Within the last half-century especially, indifferentism to all but the Masonic essentials has risen to dominant, although by no means universal, prevalence. Aggressive hostility to the traditional Christian creed is chiefly confined to a part of the Scottish Rite, particularly the bodies of the Southern Jurisdiction of the United States. The main drift of the English-speaking Masonic fraternity is from positive Christian belief toward tolerant live-and-let-live indifferentism. As a Masonic writer puts it: "Masonry silently but surely discountenances rabid theology and insensibly inculcates Theism or a species of Unitarianism as a conception or creed sufficient unto salvation." [45]

[41] J. D. Buck, *Genius of Freemasonry*, Chicago, 1907, 287; cf. also 105-6, 109; *Mystic Masonry*, 5th ed., Chicago, 1911, 145, 148, 247-8, 285-8; Stewart, l. c., 173, 198; Pike, *Morals and Dogma*, 735; *NA*, xvii, 618, and xviii, 566; *TK*, xxiii, 482.

[42] Cf., e. g., Pike, l. c., 4, 93; McClenachan, 429; Buck, l. c., p. xiii; Newton, l. c., 273-4; De Clifford, l. c., 66, 108; *TK*, xxv, 137, 338 and passim.

[43] Cf., e. g., *FR*, 1897, xxvii, 20; *The Builder*, 1915, i, 272; *TK*, xxiii, 469; Buck, *Myst. Mas.*, p. xxxiii; Newton, l. c., 177-8, 251; Pike, l. c., 164-7.

[44] John Arthur, in *TK*, xxiii, 539; Nys, l. c. infra, 116.

[45] John Arthur, ibid.

*Germanic Masonry.* Religious discussions are taboo in the Germanic lodges, but religion is a common topic of the members' utterances and publications.

Scandinavian Masonry is said to require of candidates a profession of belief in Christianity and even in the Divinity of Christ, and to be greatly tinged with Christianity.[46] Formerly Prussian Masonry admitted only professed Christians, but the recent tendency is to relax these requirements.[47] The Bible is retained on the Germanic lodge altars, but the Grossloge zur Sonne of Bayreuth has substituted for it a blank-paged book.[48]

Germanic Masonry, especially Scandinavian and Prussian, appears to be still in large part Christian in tone and friendly to the Christian creed, but the rationalistic spirit and the tendency to outright hostility or mildly intolerant indifferentism are far more prevalent than in Anglo-Saxon Masonry.[49] While the rationalistic or "humanitarian" German Masons profess reverence for and loyalty to Christ and Christianity, they maintain that Christ's Kingdom meant morality and religious feeling, not dogmatism.[50]

*Latin Masonry.* For most of Latin Masonry the only Christian creed is the Catholic creed. The Latin craft's characteristic, though not absolutely universal, attitude to positive Catholic beliefs is one of indifference merging into hostility and contempt.[51] This attitude is closely bound up with the so-

[46] *TK*, xxvi, 492, and xxvii, 82; *Revue maçonnique*, quoted ibid., xxiii, 269.

[47] Gould, *Conc. Hist.*, 469; Greiner, in *AQC*, 1896, ix, 73; Oliver, *Remains*, i, 150; E. Nys, *Origini glorie e fini della Massoneria*, tr., Roma, 1914, 124; Hein, l. c., 105, 112; E. Schultze, *Die Kulturaufgaben d. Freimaurerei*, Stuttgart–Berlin, 1912, 151, 153-4.

[48] Hein, l. c., 112; cf. Gould, l. c., 461.

[49] *Allgem. Handbuch*, i, 406-40 passim, ii, 114, 194, iii, 48; Bischoff, in *L'Acacia*, i, 362; Findel, ibid., 580; Carus-Bischoff, l. c., 300-1; Schultze, l. c., 206.

[50] Otto Neumann, in *Bauhütte*, quoted in *TK*, xxvi, 468; *Preuss. Jahrbücher*, Berlin, 1900, vol. 99, pp. 29-31, 37; D. Bischoff, *Die soziale Frage im Lichte des Humanitätsgedankens*, in *Vorträge u. Aufsätze aus d. Comenius-Gesellschaft*, xvi. Jahrgang, 2. Stück, Jena, 1908, 5-6; *Allgem. Handbuch*, ii, 114; Findel, in *L'Acacia*, i, 230.

[51] For a few representative expressions, cf., e. g., *L'Acacia*, i, 3, 10; E. Rebold, *General History of Free-Masonry in Europe*, tr., Cincinnati, 1868, 408-20 passim; *Alpina* (Switzerland) of Oct. 15, 1910, cited in *NA*, xiii, 571; Nys, l. c., 121-2; Lebey, l. c., 266; Gruber, *Mazzini*, 66, 122, 134-6; Lima, l. c., 9-11; *TK*, xxiv, 345; Vicente A. de Castro, *Liturgias de los treinta y tres grados de la verdadera Mazonería*, New Orleans, 1859, 22.

ciety's views of the Catholic Church herself, which views we shall take up more in detail later.

## THE CHRISTIAN CHURCHES.

*Anglo-Saxon Masonry.* The prevalent attitude of Anglo-Saxon Masonry to the Protestant Churches is on the whole decidedly sympathetic and friendly. "Sectarianism", it is true, is occasionally censured for engendering religious rancor and persecution and for hindering freedom of thought,[52] but on the other hand most Masonic writers express respect and reverence for the work of the churches and consider their own society not as a substitute for the church but as her "handmaid" or ally.[53] Apart from occasional tiffs, chiefly of Lutheran origin, the representatives of the English-speaking Protestant Churches have not definitely opposed the fraternity.

The views of Catholicism that obtain in the Anglo-Saxon craft are much less uniform. We have every good reason to give full credence to the statements so frequently made by Masons that they have never heard the name of the Catholic Church mentioned in their lodges either in praise or in censure. With the private views of Masons we are of course not concerned. These views concern us only in so far as they are expressed and urged in Masonic circles and in Masonic publications. Although even thus expressed they are not, strictly speaking, the official voice of Masonry, yet they may and should be considered as Masonic and as an integral part of the Masonic atmosphere.

British Masonry has relatively little to say either *pro* or *con* about the Catholic Church,[54] and the same holds true in large measure for American Masonry outside the Scottish Rite.

[52] "Apology for the Free and Accepted Masons", in Scott's *Pocket Companion*, 2d ed., London, 1759, 298; Pike, *Morals and Dogma*, 818; Newton, l. c., 251; *TK*, xxiii, 440; *The Builder*, i, 272.

[53] McClenachan, l. c., 427; Pound, l. c., 17; W. F. Kuhn, *A Small Basket of Chips from the Quarries*, Kansas City, 1915, 140; G. Thornburgh, *Freemasonry, When, Where, How?* Little Rock, 1914, 45; D. D. Darrah, *The A.B.C. of Freemasonry*, Bloomington, Ill., 1915, 9; T. K., *Great Work*, 69-70; *FR*, 1895, xxvi, 517, and 1898, xxvii, 188, 401, 574; *Pacific Mason*, 1901, vii, 11; *TK*, xxiv, 42, and xxvi, 177; *Amer. Qly. Rev. of Freemasonry*, N. Y., 1857, i, 284, and 1859, ii, 113-4.

[54] (London) *Freemason*, quoted in *TK*, 1909, xxiv, 162; *TK*, xxiv, 17; *Daniel O'Connell's Letter*, quoted ibid., 1911, xxvi, 131. I can recall no reference at all to the Catholic Church in all the volumes of the *AQC*, the most scholarly of the English Masonic periodicals.

The respective affiliations of American Catholics and American Masons do not as a rule seriously affect their social relations. Moreover, Masons, as is well known, often contribute gladly and generously to Catholic fairs and charities. Several recent instances too are recorded where the lodges have refused to rent their halls to professional anti-Catholic lecturers.[55] From time to time also one finds the Catholic Church expressly referred to in unreservedly courteous and kindly terms by Masonic writers.[56]

These and similar facts seem to indicate clearly enough that the attitude of American Masonry—of Blue and York Masonry at least—to the Catholic Church ranges normally from indifference and fair-minded tolerance to positive friendliness. That, apart from a certain irritation at the papal condemnations of Freemasonry, this is actually the case is further evidenced by the not uncommon complaints uttered by the anti-Catholic section of Masonry. "Indignation at any hostility to the Papacy . . . that is the key-note among American Grand Lodges." [57] "Freemasons themselves, for the most part, have only hazy ideas as to why" the Catholic Church opposes Masonry; they think it merely bigotry and narrowness and treat it with "contemptuous indifference." [58] "To the mass of American Masons, the quarrel with Rome is a wholly one-sided affair, a monologue of pronouncement and bull." [59] "L'hostilité de l'église catholique romaine est d'ailleurs, ici (U. S.), purement formelle, et les Maçons ne s'en préoccupent pas." [60]

So much for the mass of American Masons. There is however a small but militant minority, representing, perhaps at the most, ten or fifteen per cent of the American membership, which takes a very different attitude.

"Some of the leading Masonic journals in the States divide their space between legitimate Masonic matter and a

[55] *Report of Commission on Religious Prejudices*, Supr. Council, Knights of Columbus, Davenport, Iowa, 1916, 29.

[56] Cf., e. g., *TK*, 1912, xxvi, 471; *NEC*, 1915, x, 274.

[57] *TK*, 1910, xxv, 80.

[58] J. W. Norwood, in *TK*, 1912, xxvii, 76; cf. *TK*, xxiii, 202, 339, 371; Grant, l. c., p. viii.

[59] *TK*, 1909, xxiv, 162.

[60] Letter of a well-informed American Mason, in *L'Acacia*, 1903, i, 321.

crusade against Popery."[61] Of a dozen or more American periodicals to which I have access, two, the *New Age*, the official organ of the Southern Jurisdiction of the Scottish Rite, and the *American Tyler-Keystone*, the official organ of a concordant society, the Royal Order of Scotland, have been as indefatigable as they have been virulent in carrying on this crusade. Two or three of the others are less energetic, and two or three print nothing at all that savors of intolerance. Most of the others confine themselves to occasional flings at Catholicism, more frequently apropos of the official condemnations by the Church, or of attacks by Catholic editors and writers on the fraternity. About the same proportions hold good for Masonic literature other than periodicals. The anti-Catholic element has its chief focus in the Southern Jurisdiction of the Scottish Rite. Let us review the broad features of this element's attitude.

First of all, it sympathizes with some things in Catholicism, with her rich symbolism and impressive liturgy, with her practical work of charity and relief and of moral improvement, with many of her historic achievements in carrying elementary civilization and elementary spiritual truth to barbarian and backward peoples.[62] It renders praise too to the upright character of good Catholic citizens, and to the pure, devoted, and unselfish lives of many of the Church's priests, religious, and prelates, past and present, and particularly of contemporary America.[63] It moreover rarely expands on the theme of Catholic scandals and moral iniquities of a salacious nature. Its charges are of another color. They may be summed up under the following headings.

(1) It is charged that the Catholic Church is opposed to freedom of thought and conscience. She claims divine authority to teach and govern humanity in spiritual things, and so she aims at the intellectual and spiritual enslavement of the race. In the exercise of this authority she imposes many superstitious beliefs and practices on the ignorant.[64]

[61] *Scottish Freemason*, quoted in *FR*, 1895, xxvi, 627.

[62] Pike, *Praelocution*, in Grant, l. c., 269-70; *TK*, xxiii, 328; xxv, 137, 338-9; xxvi, 128, 274; *NA*, 1910, xiii, 578-9, and 1917, xxv, 20; *FR*, 1895-6, xxv, 424-5; *NEC*, 1914, x, 73.

[63] Pike, l. c.; *TK*, xxv, 135, 373; xxvi, 107, 153; *NA*, xiii, 578-9, and xvii, 61.

[64] Pike, *Morals and Dogma*, 1-2, 14, 23, 74, 93; Richardson, *Alloc. of 1903*,

(2) It is charged that the Catholic Church is opposed to freedom of worship. Religious toleration has never been granted by her; it has been wrested from her. She cruelly persecuted in the past; she will do it again if she gets sufficient power.[65]

(3) It is charged that the Catholic Church is opposed to American public schools, the bulwarks of American civic and religious freedom. If she had her way, she would abolish the system, because she considers it "godless", and moreover she is at heart opposed to popular education for fear lest the Catholic people become enlightened and rebel against the hierarchy.[66]

(4) It is charged that the Catholic Church is opposed to the separation of Church and State. American priests, particularly the "Jesuits" and the hierarchy (often spelt "heirarchy"), are by craft and coercion organizing the Catholic vote and mixing in politics, with the immediate aim of gratifying their itch for power and domination, and with the ulterior aim of bringing about union of Church and State, which would mean foreign domination, the subordination of State to Church, and the final destruction of our most cherished American institutions.[67]

(5) It is charged, a little less frequently, that the Catholic Church is opposed to civic freedom and democratic government such as we have in the United States, and that "as between monarchy and democracy that church has in the past always been arrayed on the side of monarchy."[68]

25, 27; T. K., *Great Work*, 62-5; Stewart, l. c., 18-9, 31; Grant, l. c., 114-5; Newton, l. c., 273; De Clifford, l. c., 46, 59-60; *FR*, 1896-7, xxvi, 70; *NA*, xiii, 576, and xix, 478; *TK*, xxiii, 61, 202, 328, 445; xxv, 135, 137, 338-9; xxvi, 65, 128; xxvii, 76.

[65] Pike, l. c., 3, 74-5; ditto, *Praeloc.*, in Grant, l. c., 269-70; Richardson, *Alloc. of 1913*, in *NA*, xix, 480; Grant, l. c., 114-5; Suter, in *TK*, xxiii, 440; *Masonic Observer*, Sept. 20, 1913, xv, 2.

[66] Pike, *Praeloc.*, l. c., 276; Richardson, *Alloc. of 1913*, in *NA*, xix, 477, 480; De Clifford, l. c. 77; *NA*, xvii, 63, and xx, 280; *TK*, xxiii, 339; xxv, 338; xxvi, 65, 128; *Masonic Observer*, l. c., and June 13, 1914, xv, 1; *TK*, 1914, xxviii, 180; cf. *TK*, 1915, xxix, 280.

[67] Richardson, *Alloc. of 1913*, in *NA*, xix, 477, 480; Geo. F. Moore, *Alloc. of Oct., 1915*, ibid., xxiii, 277; *NA*, xvii, 61, 63, 603; xix, 566; *TK*, xxiii, 58, 62, 328, 338; xxiv, 162; xxv, 338; xxvi, 128, 414; *Masonic Observer*, l. c.; *The Builder*, 1915, i, 259. Robert C. Wright, however, in *TK*, xxv, 373, does not fear Catholic secular priests from American families; cf. ibid., xxvi, 107.

[68] Hemenway, in *The Builder*, i, 259; Pike, *Praeloc.*, l. c., 276; *NA*, xix, 566; cf. also Pike, *Morals and Dogma*, 33.

This litany of charges is chanted again and again in tones varying from calm and determined protest to fiery and frenzied diatribe.[69] But that the promoters of this Kulturkampf are sincere in their conviction that the Catholic Church is a menace to American institutions seems abundantly clear. It is refreshing for us to recall as Americans and Catholics that the great bulk of American Masons outside the Southern Jurisdiction of the Scottish Rite and many Masons within that Jurisdiction are entirely out of sympathy with this un-American and un-Masonic crusade, and not a few are outspoken in their denunciation of it.

*Germanic Masonry.* The Scandinavian and the "Christian" as distinct from the "Humanitarian" German Masons appear to be on fairly good terms with at least the rationalistic wing of Lutheranism. Between orthodox Lutheranism however and the large rationalistic section of Germanic Masonry —as represented for instance by the radical "Humanitarian" Grand Lodges and the aggressive Verein deutscher Freimaurer—the mutual antipathy is strong, not to say bitter.[70] The mutual opposition between German Masonry and the Catholic Church is not less strong.[71] As a general rule, the Churches are taken exception to by German Masons for their "dogmatism" and claims to divine authority, as enemies of freedom of thought, conscience, and worship, rather than as enemies of civic freedom.

*Latin Masonry.* Latin Masonry's almost exclusive concern is with the Catholic Church and its attitude is in the main one of open and avowed hostility and hatred. "La Franc-Maçonnerie c'est une église: la contre-église, le contre-catho-

[69] The most extravagant and unflagging exponent of this latter school is Jirah Dewey Buck: *Mystic Masonry*, Postscript to 5th ed.; *Genius of Free-Masonry*, Chicago, 1907; *TK*, xxv, 134-6, 471-2, 495-6, and xxvi, 437-9; *NA*, xvii, 401-3; xix, 574-6; xxi, 150-5.

[70] Keller, *Freimaurerei*, 118, 120, 129-30; *Die geistigen Strömungen d. Gegenwart*, 3. Aufl., *Vorträge u. Aufsätze aus d. Comenius-Gesellschaft*, xviii. Jahrg., 5. Stück, Jena, 1910, 6; *Allgem. Handbuch*, ii, 113-4; Hein, l. c., 90; Otto Neumann, in *Bauhütte*, Dec. 17, 1910, and Feb. 10, 1912, quoted in *TK*, xxv, 346, and xxvi, 468. Cf. also *Freemasonry, an Interpretation*, Columbus, O., 1912, by Martin L. Wagner, an American Lutheran pastor.

[71] Raich, art. "Freimaurerei", in Wetzer u. Welte's *Kirchenlexicon*, 2d ed., Freiburg, i. B., 1886, iv, pp. 1970-90; Gruber, art. "Masonry", in *Cath. Encycl.*, ix; Keller, *Freimaurerei*, 2, 118, 128-9; *Allgem. Handbuch*, ii, 113; Neumann, l. c.; J. C. Bluntschli, *Gesammelte kleine Schriften*, Nordlingen, 1881, ii, 146; Nys, l. c., 126.

licisme, l'autre église, l'église de l'hérésie, de la libre pensée; l'église catholique étant considerée com(m)e l'église type, la première, celle du dogmatisme et de l'orthodoxie". The Catholic Church is "l'éternelle ennemie", and "la raison d'être de la nouvelle église (Freemasonry) c'était la guerre à l'église catholique intolérante et tyrannique, le but poursuivi, c'était la conquête de la liberté, dans la Franc-Maçonnerie d'abord, dans la société profane ensuite."[72] Liberty of thought, of conscience, of worship, of government—its enemy the Catholic Church—hence war on clericalism, bind the Church hand and foot. This is the frankly professed aim and program of practically the whole of Latin Masonry.[73] No language is too strong or opprobrious when describing Catholicism, no measures too stringent in checking her career, not only as an assumed political power, but as a *religious* and *spiritual* agency as well.[74] Occasionally Latin Masonry disclaims any intention of attacking the Catholic Church as a religious body, but much more commonly it frankly and unreservedly avows its purpose to be: War on "Catholicism" as well as War on "Clericalism".

## Church and State.

The separation of Church and State is the consistently avowed politico-religious ideal of the international Masonic fraternity. In the following pages we shall review Masonry's activities in this field as well as its endeavors to exercise control over the Catholic Church by political means.

*Anglo-Saxon Masonry.* As actual separation of Church and State prevails largely in the British Empire and in the United States, the question has an academic rather than a practical interest for Anglo-Saxon Masons. The "crusaders" however spoken of above fear that the American *status quo*

[72] Hiram, in *L'Acacia*, 1902, i, 3, 191 and 7 respectively.

[73] *Bull. Int. Bur. Mas. Intercourse*, in *TK*, xxiii, 339, and xxiv, 345; *Alpina* (Switzerland), cited in *NA*, 1910, xiii, 570-1; Nys, l. c., 6, 58, 141-2. France: *L'Acacia*, i, 9-10, 18; *TK*, xxiii, 195. Belgium: Verhaegen, in *Amer. Qly. Rev. of Freemasonry*, 1858, i, 566. Italy: *RMI*, quoted in Gruber, *Mazzini*, 80-1, 110, 117, 119, 122, 129, 139-40, 246, 250; *TK*, xxvi, 110, 231-2; *Allgem. Handbuch*, iii, 574-5; *FR*, xxiv, 7. Spain: *TK*, xxv, 484. Portugal: Lima, in *TK*, xxv, 539; ditto, *Portugal libre penseur*, 9-11. Mexico: Chism, l. c., 25, 70; *NA*, 1913, xix, 195, 271.

[74] Cf., e. g., citations above from *Alpina*, *RMI*, *NA*, and Lima.

is threatened by the machinations of the Church. Many of them confidently believe that an acute crisis is pending and that the American people will in the course of time have to use political means to check the Church's supposed scheme.[75] Some of the crusaders in fact propose either tentatively or expressly that some or all of the following measures be resorted to *hic et nunc*: Give public offices only to those who have been educated in the public schools; bar Catholics from public school boards and Catholic teachers from the schools themselves; use your votes at the polls; pass a law, like the Italian one, prohibiting priests and ministers from censuring civic institutions and laws, and disturbing the peace of families, etc.[76]

*Germanic Masonry.* The Germanic, like the Anglo-Saxon Masons, appear on the whole to be quiescent in this field. They are heartily in accord, their spokesmen declare, with the French in the "war on clericalism", but consider that they themselves can accomplish just as much by "spiritual" means as the Latins can by political.[77] They lent their sympathies however and their aid to the Kulturkampf.[78]

*Latin Masonry.* Ostensibly Latin Masonry has worked and is working with vigor and peristence for the separation of Church and State, but in reality the craft has in view rather the domination and control of the Church by the State, with the ulterior aim of crushing out her influence in the spiritual and religious spheres. At any rate, its idea of what separation of State and Church means would not be tolerated an instant by fair-minded Americans who live under an equitable division of civic and religious jurisdiction, nor, I think we should in justice add, by the great bulk of the American Masonic fraternity.

Here, for instance, are some of the politico-religious articles of the Constitution and laws of the Portuguese Republic, a republic established and carried on largely by the

[75] *NA*, 1914, xx, 62, 85; *TK*, xxiii, 222, and xxv, 348-9; Buck, *Genius of Free-Masonry*, passim.

[76] Geo. F. Moore, *Alloc. of Oct. 1915*, in *NA*, xxiii, 279; Grant, l. c., 170-1; De Clifford, l. c., 75, 89; *TK*, xxv, 136, 348; *NA*, xx, 62, 85, and xxi, 159.

[77] Findel, in *L'Acacia*, i, 580, 663.

[78] Keller, *Freimaurerei*, 121-2; Gruber, art. "Masonry", in *Cath. Encycl.*, ix, 781; Bluntschli, l. c., 234-5.

Portuguese Masons, as competent authorities, Masonic and non-Masonic, agree.[79]

Ministers of religion shall have no part in the parochial lay corporations or associations in charge of temporal affairs. A minister of religion who criticizes or attacks any of the acts of a public authority or the form of government or the laws of the Republic or any of the provisions of the present law will be punishable by law. Church property shall belong to the State, but shall be loaned to the Church. The wearing of the clerical habit outside of the churches and ceremonies is prohibited. It is also prohibited to publish in any way, by word or deed, any bulls, decrees, or communications from the Roman Curia, or prelates, or others, without explicit permission from the civil authorities. The State will have charge of naming and approving the professors in ecclesiastical seminaries for the training of priests and will determine the text-books and courses of study therein.[80]

No Jesuits or other monastic orders or religious congregations shall be admitted into Portuguese territory.[81] All Jesuits, whether aliens, naturalized citizens, or natives, are expelled, and all their real or personal property is confiscated. As for the members of other religious orders, if they are aliens or naturalized citizens, they are likewise to be expelled, and if they are natives, they must return to secular life, or at least may not live in community, and shall not be allowed to exercise the teaching profession or intervene in any way in education.[82] Incidentally, one of the first acts of the Republic was the passing of the Law on Family and Marriage, which, after declaring marriage a civil contract to be entered into before the civil authorities, granted the right of absolute divorce on many grounds, among them that of mutual consent.[83]

Practically the same politico-religious program, even to smaller details, is advocated by many other bodies of Latin Masonry, in France and Italy for instance, and in our own near

[79] Cf. references above in note 24.

[80] Lei da separação do estado das igrejas, Apr. 20, 1911, in *Collecção oficial de legislação portuguesa*, Jan.–June, 1911, Lisbon, 1915, 697-708.

[81] *Constituìção política da República Portuguesa*, ibid., July-Dec., 1911, Lisbon, 1915, p. 1763.

[82] Decrees of Oct. 8, 1910, and Dec. 31, 1910, ibid., 1910, ii, 3, 211.

[83] Decrees of Nov. 3, 1910, and Dec. 25 (!), 1910, ibid., 1910, ii, 61-6, 185-91.

neighbor Mexico. The Mexican Constitution of 1857 was largely the work of Masons,[84] while the more recent Constitution promulgated 5 February, 1917,[85] apparently with Masonic approval and coöperation, is in its politico-religious sections almost identical with the Portuguese — only more so! The Masons sided with Madero and against Huerta,[86] and one of the first laws passed after the fall of the latter was one permitting absolute divorce on the ground of mutual consent.[87]

In general, the Latin Masonic politico-religious program has in view the strangling of assumed ecclesiastical influence in the political field, but the fraternity's chief interest is in the school, for the school of to-day is the generation of to-morrow. The ingenious legal devices for substituting rationalistic and irreligious education in place of Catholic and religious have as their object the sapping of the foundations of the *spiritual* work of "l'ennemie éternelle".

What is the attitude of the Germanic and Anglo-Saxon Masons to their Latin brethren's politico-religious activities? The Germans seem heartily to sympathize with the end in view,[88] even though they look a *little* askance at the means. Many of those of the Anglo-Saxon Masons who realize that the struggle is something far more than a campaign for the fair separation of Church and State, such as obtains in the United States, no doubt in the main deplore the Latins' activities,[89] although they do not often put themselves on record. The great majority of published expressions of opinion are commendatory of the Latin fraternity, excepting occasional disapproval of the anti-*religious* features, that is, the atheistic propaganda.[90] No doubt this approval is often

[84] Chism, l. c., 28; Tourbillon, in *NA*, xix, 195; cf. provisions of Const. of 1857 and Laws of Reform in *Cath. Encycl.*, x, 267-8.

[85] *Mexican Review*, Washington, D. C., Mar., 1917, i, 2-14; cf. excellent review of same by T. Q. Beesley, in *Cath. Educational Review*, Washington, Apr., 1917, xiii, 293-301.

[86] Tourbillon, l. c., 271, 275.

[87] *Codificación de los decretos del C. Venustiano Carranza*, México, 1915, 148, 150, 174-6.

[88] Gruber, *Mazzini*, 219-26; Findel, in *L'Acacia*, i, 580, 663.

[89] *TK*, xxiii, 62; xxiv, 319; *FR*, 1894-5, xxiv, 5-9.

[90] *TK*, xxiii, 196, 221, 397; xxiv, 474; xxv, 178-9, 230-1, 345, 462; *L'Acacia*, i, 322; *Masonic Chronicle*, 1902, xxi, 116; *The Builder*, i, 66; *Square and Compass*, 1909-10, xviii, 148; Gruber, *Mazzini*, 218-9.

based on misconception of the real issues, the struggle being regarded as purely one for religious and civic freedom and for popular education. But some of the American brethren, not many, we may believe, do understand—and nevertheless approve.

JOHN M. COOPER.

*Washington, D. C.*

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## BENEDICT XV AND THE SEPTENARY OF THE ORDER OF PREACHERS.

ON 22 December, 1216, Pope Honorius III formally approved and confirmed the new Religious Order which had been founded nine years previously by one Dominic Gusman, a Spanish Canon of noble birth. His predecessor, Innocent III, had already given the Order his verbal approbation, and the official title it has borne ever since—The Order of Preachers. This title was confirmed by Honorius in a Bull dated 21 January, 1217.

On 22 December, 1916, the Order of Preachers celebrated the Septenary of the confirmation by the Apostolic See. A successor of Innocent and Honorius, the present reigning Pontiff, Benedict XV, himself a Dominican Tertiary, honored the Order by a Letter addressed to the new Master General, the Most Reverend Father Louis Theissling, in which he recounts the glories and activities of the Order, activities which have not lessened, glories which have not paled, throughout seven hundred years.

Seven centuries of existence are a glory in themselves, and an Order which can look back upon such a long career possesses the heartening proof that its existence has not been in vain. But when each century of the seven is quick with high resolve and noble effort, with spiritual activity, with missionary zeal that does not fall short of heroism, with intellectual energy that is the outcome of genius consecrated to God and which has left its mark forever in the world of thought, the glory is dazzling indeed. This is the glory of the Order of Preachers. There are shadows, it is true. The Order has had its full experience of vicissitude and trial, and even so

late as the beginning of the last century was considered to be "a great idea extinct." It was inevitable that such should happen to an institution which is human, even though it was inspired of God. But the shadows only serve to throw out the brightness more effectively, and the Order has never lost sight of its ideal, nor has this ideal ever ceased to actuate its members. Time and again has it quickened the Order into life and has been the all-powerful means of reform, with this noteworthy result that, while each reform has left the Order a unity, each has come from within the Order itself, a sure sign of vitality, since life has been defined as *motus ab intrinseco*.

Honorius called the disciples of St. Dominic, "pugiles Fidei et vera mundi lumina", champions of the Faith and beacon-lights of the world. He looked into the future, and the testimony of seven centuries shows that he prophesied. "How truly he spoke," says Benedict XV, "the course of events from his day to our own clearly testifies." [1]

We have only to mention the stand taken by St. Dominic and his disciples against the heretics of the time, the Albigenses, the Cathari, the Patarini, to realize how Truth, not partial truth, or doctrine that was nebulous and vague, but truth in all its fulness meant everything to them. "Veritas" was chosen as the watchword of the Order, which at least one Pope has named the Order of Truth.

It not infrequently happens that, in recounting the history of Dominic's conflict with heresy, some persons are led to regard him as a ruthless and fanatical tyrant, a kind of medieval Cromwell, who invoked the sword as his chief argument, who had no consideration whatever for the opinions of his adversaries, and was the sworn enemy of independent thought. The idea is utterly false, and those who entertain it either are not aware of, or choose to ignore, the facts that Divine truth is of such paramount importance that none may tamper with it; and, secondly, the Albigensian heresy was a grave social menace which struck at the very foundations of society, as well as a most pernicious form of religious error.[2]

[1] "Quae quam vere dixerit, eventus rerum qui deinceps usque ad nostram memoriam acciderunt, aperte ostendunt."

[2] Cf. La Morale des Albigeois, La Consolamentum, ou Initiation Cathare, in

Uncompromising Dominic certainly was; ruthless, or a fanatic, never. The man who sat up all night to win his heretical host by sheer force of argument was neither a tyrant nor fanatical. He was one who had learned from the Crucified, in his vigils before the altar, the value of human souls, and who had learned further from Him who is Truth, that His truth alone can make men free. This knowledge he bequeathed to his disciples who died for the truth they preached. And if, in the words of Benedict XV, "the Church of Verona glories greatly in her glorious son, St. Peter Martyr," who wrote his *Credo* in his blood, the Order which fashioned him can count his companions in martyrdom by the thousand, men who made the supreme sacrifice for that truth of God which was dearer to them than life.

The purpose of St. Dominic in founding his Order was the salvation of souls by preaching and teaching. That a body of religious priests should set out across Europe to preach in the highways and byways, in village church and cathedral pulpit, was a novelty in the thirteenth century, and a daring one. These preachers were to unite the freedom of the apostle with the monasticism of the cloister; to bring the cloister into the busy world. The idea was severely criticized, and there were many who foretold failure. But Dominic was essentially a man of his age, with his fingers on its pulse, and he knew that new diseases must be cured by new methods. The old traditional remedies had been tried and found wanting, and Dominic deliberately set himself to defeat the heretics after their own methods. They preached to the country folk and thus spread their errors. Dominic sent his disciples to preach to them and unfold truth. The heretics made a parade of poverty. Dominic bound his sons by vow to give up all things for Christ's sake.[3]

*Questions d'Histoire*, par Jean Guiraud. Paris, Lecoffre. 1906. L'Hérésie Albigeoise au Temps d'Innocent III, in *Études de Critique et d'Histoire Religieuse*, par L'Abbé Vacandard. Paris, Gabalda. 1910. Deuxième Serie.

[3] Some Catholic writers are of M. Paul Sabatier's opinion that St. Dominic copied St. Francis of Assisi in his absolute renunciation of property, goods and money. M. Jean Guiraud shows that this is not the case. St. Francis and St. Dominic were inspired to choose the law of poverty independently of each other. Cf. S. Dominique a-t-il copié S. François? in *Questions d'Histoire*, par J. Guiraud. Paris. 1906. Pp. 153-165.

The heretics had schools where young girls were nurtured in heresy. As early as 1205 Dominic established at Prouille, what we might call a convent school, where the future mothers of Languedoc received their education and religious instruction from virgins consecrated to God. It was good generalship, excellent strategy on the part of Dominic to fight and overcome the enemy on his own ground and with his own weapons.

But Dominic had a more powerful weapon than they possessed, prayer. History tells us that he frequently spent the night in prayer. History also tells us that he taught the people how to pray, and that he popularized prayer. It further tells us that he inaugurated a new style of preaching, for he made the mysteries of our Lord's life, death, and resurrection live in the minds and hearts of the people. This popularization of prayer, on these lines, the tradition of the Dominican Order calls the Rosary. In the eighteenth century and in our own day this tradition has been violently assailed. We have no intention of discussing the question; but we would insist that, despite much antagonistic criticism, the Dominican tradition, which, be it remembered, has received the sanction of the Church, remains unshaken.[4]

[4] Father Thurston, S.J., denies that there is any such tradition anterior to Alan de la Roche, and he, according to the learned Jesuit, never appealed to any tradition in the Order which held that St. Dominic instituted the Rosary. "Never once, so far as I am aware, in Alan's numerous references to St. Dominic and the Rosary, does he profess to have acquired his knowledge from any *tradition* of the Order. On the contrary, he appeals *only* to the revelations made to the 'Sponsus novellus beatae Mariae Virginis' (i. e. himself), or to the Veracious Chronicles of Joannes de Monte and Thomas de Templo". (*Month*, March, 1901, p. 298. Italics ours.) Other critics have followed Father Thurston in making similar assertions. Now in Alan's *Apologia*, which Father Thurston calls "the most sober of all his writings", and acknowledges that "there is not the least doubt that we have the Apologia as he wrote it" (ibid., p. 287), we find the following passage: "It is a special and peculiar duty of the Order of Friars Preachers to preach this Psalter, and this because of their profession, their name, and the custom and example of the Holy Patriarch, who, as was recently revealed to him [Alan], spent the greatest portion of his labors, his counsels, and his example in this work. This we have learned both from *tradition*, and from documents, as I have read. Idem, tum ex *traditione* accepimus, tum ex relictis scriptorum monumentis, ut legi." (Cf. Mezard, O.P. *Étude sur les Origines du Rosaire*. Paris, Gabalda. 1911. P. 296.) There was, then, in Alan's time a "tradition" regarding the Dominican origin of the Rosary, and, furthermore, Alan himself appeals to this tradition. In the face of this appeal we fail to understand how Father Thurston could have made the statement given above, or have said that Alan "appeals *only* to the revelations made to himself".

Benedict XV emphasizes this tradition when he says that: "The Church received that powerful means of defence 'against heresy and vice' which is known as the Rosary of Mary, direct from the hands of Dominic and his sons." [5] The significance and value of these words of the Sovereign Pontiff cannot be overestimated. It is his reply to the critics who deny the Dominican origin of the Rosary. No one, we take it, will doubt that Benedict XV is fully conversant with this criticism, and fully aware of its results.[6]

The missionary spirit of St. Dominic was shared to the fullest extent by his sons, and St. Louis Bertrand, St. Vincent Ferrer, and the dauntless Las Casas who defended the Indians when his own countrymen would enslave them, are singled out by His Holiness as types of self-sacrificing zeal. The discovery of the New World opened up fresh fields for missionary activity, and the Dominicans felt that they, in a special sense, were called upon to evangelize America. Was it not from the cloisters of San Esteban in Salamanca that Columbus set sail on his voyage of discovery? When others turned against him and treated his proposals as idle dreams, did he not find staunch and sturdy friends in the Dominicans? The Commission appointed to discuss the project of Columbus held its sessions in the Priory of San Esteban. The University professors rejected the proposals, but the Dominicans, headed by Diego de Deza, gave them their whole-hearted support, and Columbus did not forget the fact. In a letter written to his son on 21 December, 1504, he says: "It is owing to him [Diego de Deza] that their Royal Highnesses now possess the Indies, and that I remained in Castille when I had determined to go elsewhere." [7] The labors of the Preachers were blessed

[5] ". . . profecto e manibus Dominici alumnorumque ejus, magnum illud" adversus haereses et vitia "praesidium accepit Ecclesia, quod Rosario Mariali continetur".

[6] It is surprising as it is regrettable that, in the Collection of the *Great Encyclicals of Pope Leo XIII*, edited by Father Wynne, S.J., and published by Benziger, *not a single Encyclical on the Rosary is included.* Leo XIII was the Pope of the Rosary in modern times, and issued an Encyclical on the Rosary of Mary almost each year of his long pontificate.

[7] ". . . El que fué causa que Sus Altezas hobiésen las Indias, y que yo quedase en Castilla, que ya estaba yo de camino para fuerar." Cf. *Les Dominicains et la Découverte de l'Amérique*, by Père Mandonnet, O.P. Paris, 1893. Pp. 150-151.

by God, and the first Saint given by America to the Church was a daughter of St. Dominic, "the fragrant Rose of Lima".

Now, when Dominic sent forth his Preachers he never intended that they should be mere revivalists, preachers who appealed to the emotions only. From the beginning he insisted that, while they should be men of prayer trained in the school of the Cross, they should also be men of learning who had been trained in the schools of the Church. The first houses of the Order were established in the University Cities of Europe. The Dominicans attended the lectures and thus came into contact with University men and obtained an insight into University life, with the result that the first postulants to the Order came from the ranks of the students and professors. But even within the cloister Dominican organization made study an essential part of the daily life. Amongst the Friars Preachers study took the place of the manual labor which figures so largely in the rules of the old Monastic Orders; then, in God's good time, the Preachers were at work for the salvation of souls by teaching from University chairs.

The world has heard of Albert the Great, theologian, philosopher, scientist, mathematician, and architect, whose lectures in Paris drew such crowds of students that no hall was large enough to hold them, and he was compelled to lecture in the open. Yet Albert's fame is eclipsed by that of his disciple and fellow-religious, Thomas of Aquino, who "baptized" Aristotle, systematized theology, and pressed all science into its service as handmaidens round the throne of their Queen.

St. Thomas is the "laus et gloria Praedicatorum Ordinis" —the pride and glory of the Order of Preachers, as we read in his Office. He is also *the* Theologian of the Church, since, as a learned Jesuit puts it, St. Thomas is Theology. No theologian has shaped theological thought as the Angelic Doctor has shaped it, and it is no exaggeration to state that to no single teacher is the science of theology so greatly indebted. The *Summa Theologica* is the Church's text-book, as it is the quarry from which her ablest defenders have hewn their most powerful arguments. The Sovereign Pontiffs have insisted that the teaching of St. Thomas shall be strictly adhered to by all Catholic professors of theology and philosophy. Leo XIII was uncompromising in his insistence; Pius X and Bene-

dict XV have repeated the injunctions of their illustrious predecessor.

The teaching of St. Thomas is simple yet profound, and being profound it requires to be explained, interpreted, and made capable of being assimilated by intelligences less keen and robust than his own. The Order of Preachers has ever insisted that it possessed the secret of the Master, that it held to the true, traditional interpretation of the Master's doctrine. Why should it not be so, since Thomas of Aquino "caro noster et frater noster est"? Other theologians, however, thought differently. They declared that upon certain questions Dominican theologians had misinterpreted or misunderstood the Angel of the Schools, and had forsaken him to follow lesser lights. And now the Supreme Doctor of the Church makes answer: "Praise must be given to the Order not merely because it nurtured the Angelical Doctor, but because it has never deviated from his doctrine, no, not even by a hair's breadth."[8] Any comment upon these words of His Holiness would be out of place. They are the supreme vindication of the loyalty of the Order of Preachers to the teaching of its greatest master.

We say its greatest master advisedly, for the Order has been prolific in great theologians, and it is worthy of remark that, in the long list of Dominican *Beati*, the majority of them were renowned for learning. St. Antonino, the gentle Archbishop of Florence was known as "Antoninus Consiliorum", and was called by his contemporaries "Alter Aquinas." What St. Thomas did for theology, St. Raymund of Penafort did for Canon Law. He systematized and codified it. And Hugh of Santo Chiaro was the leader of that band of Dominican Biblical scholars who undertook the compilation of the first Biblical concordance. The study of the Sacred Scriptures has ever been fostered in the Order, and the *École Biblique* at Jerusalem, with its group of world-famed professors, is the modern outcome of Dominican legislation in regard to the study of the Bible which goes back through seven centuries.

[8] "Atque huic Ordini laudi dandum est non tam quod Angelicum Doctorem aluerit, quam quod numquam postea, ne latum quidem unguem, ab ejus disciplina discesserit."

A third point upon which Benedict XV dwells is the loyalty of the Order to the Holy See. "We cannot be silent with reference to the fact that, when the stubborn power of Cæsar was in conflict with pontifical authority, other Orders, and especially this Order, because of its loyalty to the Pontiff, had to suffer indignity. As often as there was need to uphold or explain the rights of the Roman Pontiffs, the Dominicans in the first place were ever their champions and defenders. And so long as the memory of Catherine of Siena shall be held in benediction will the exceptional attachment of the Dominican Order to the Apostolic See be sufficiently evident." [9]

As St. Thomas is the type of the Dominican theologian, and St. Raymund the type of the Dominican canonist; as St. Vincent Ferrer and St. Louis Bertrand, to mention only canonized Saints, are examples of Dominican missionary activity, so do we find the loyalty of the Order to the Holy See typified by St. Catherine of Siena and St. John of Gorcum. St. Catherine strove, and we know with what success, to put an end to what has been called the "Babylonian Captivity" of the Roman Pontiffs. St. John of Gorcum gave his life in defence of their Primacy. Some, it may be, will say that Savonarola was antagonistic to the Papacy because of his attitude toward Alexander VI. But it was precisely because he held that See in such high reverence that he so strongly upbraided him who dishonored it: yet strong though his language was, it was not more fierce than that of St. Catherine of Siena, Patroness of Rome.

And the Holy See has never been unmindful of the loyalty of the Order toward it. Four Popes, one of whom is the last canonized Pope, while two others have been beatified, were chosen from the Order of Preachers. "From its ranks," says Benedict XV, "the Roman Pontiffs have often drawn those they desired to place in positions of highest dignity, and to whom they might entrust matters of the gravest importance.

[9] "Etenim, cum Pontificia potestas Caesareae potestatis contumacia impugnaretur, silentio praetereundum non est, tum alios, tum hos sodales in primis, quia Pontifici fidelissime studerent, indigna perpessos esse; quotiescumque autem de tuendis aut illustrandis Pontificatus Romani iuribus ageretur Dominicanos in primis semper fuisse qui ea defenderent aut illustrarent. Caeterum, dum Catharinae Senensis memoria *in benedictione* erit, satis Dominicanae familiae cum Apostolica Sede singularis necessitudo constabit."

And certain offices, instituted for the custody of the Faith, they have assigned forever to this Order as if in commendation of its irreproachable discipline and doctrine." [10]

It may be that some will think we have been too laudatory, too lavish of praise. Yet may a child not speak the praises of his mother? And would His Holiness have set the example if there were not cause for praise? The seven-hundredth anniversary has brought many consolations to the Preachers, many expressions of good will which are most precious, and which shall ever be remembered with gratitude. But the noble words of Pope Benedict XV shall be treasured as the most precious earthly consolation the Order has received, not simply because they come from the Supreme Pontiff but because they are the testimony of Peter to a threefold loyalty of the Order: loyalty to the tradition of the origin of the Rosary of Mary, loyalty to the true teaching of the Angel of the Schools, and loyalty to the See of Peter and to Peter's successors, the Fishermen of Rome.

STANISLAUS M. HOGAN, O.P.

*North Adelaide, Australia.*

[10] "Inde enim Romani Pontifices saepe quaesivere, quos vel in amplissimis dignitatum gradibus constituerunt, et quibus munera vel gravissima mandarent. Ac certa quaedam officia quae in Fidei tutelam constituta sunt, huic Ordini, quasi ad commendandam disciplinae ejus doctrinaeque integritatem, in perpetuum attribuerunt."

# Analecta.

## SUPREMA SACRA CONGREGATIO S. OFFICII.

### DECRETUM.

INDULGENTIA PARTIALIS TRIBUITUR RENOVANTIBUS PROPOSITUM CUIUSCUMQUE MORTIS GENERIS SUSCIPIENDI.

*Die 16 novembris 1916.*

SSmus D. N. D. Benedictus, div. Prov. Pp. XV, in Audientia R. P. D. Adsessori S. Officii impertita, universis christifidelibus qui, postquam sacram Communionem rite sumpserint, sequentem actum, iam a s. m. Pio Pp. X, die 9 martii 1904, plenaria indulgentia pro articulo mortis ditatum, renovaverint: " Domine Deus meus, iam nunc quodcumque mortis genus, prout tibi placuerit, cum omnibus suis angoribus, poenis ac doloribus, de manu tua aequo ac libenti animo suscipio ", indulgentiam septem annorum totidemque quadragenarum, defunctis quoque adplicabilem, semel in mense lucrandam, benigne concessit. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis non obstantibus quibuscumque.

R. CARD. MERRY DEL VAL, *Secretarius.*

L. * S.

✠ Donatus Archiep. Ephes., *Ads. S. O.*

## SACRA CONGREGATIO CONSISTORIALIS.

### I.

### KEARNYENSIS seu INSULAE GRANDENSIS.

TRANSLATIONIS SEDIS EPISCOPALIS.

### DECRETUM.

Recto et utili dioeceseon regimini quam maxime expedit et confert ut Episcopus in ea civitate sedem constituat, quae ceteris aliis viarum facilitate et frequentia accessum praebeat celeriorem omnibus aliis dioecesis locis.

Quum itaque dioecesi Kearnyensi nuper regio nova attributa fuerit, intra cuius fines est civitas Insula Grandis nuncupata (*Grand Island*), quae maxima est in dioecesi, et propter viarum ferrearum copiam facilius cum omnibus dioeceseos partibus coniungitur: ideo, postulante R. P. D. Iacobo Alberto Duffy, episcopo Kearnyensi, eique suffragante ipso S. Sedis in Statibus foederatis Americae septentrionalis Delegato, ut ad maius catholicae fidei incrementum et decus, populique christiani commodum, episcopalis sedes ex minori urbe Kearnyensi (*Kearney*) ad longe maiorem ac praestantiorem, sive incolarum et catholicorum numero, sive hominum rerumque commerciis, sive denique facili viarum accessu, Insulam Grandem (*Grand Island*) nuncupatam transferretur; Sanctissimus D. N. Benedictus PP. XV, de consulto huius S. Congregationis Consistorialis, omnibusque mature perpensis, oblatis sibi precibus benigne annuendum censuit.

Quare, suppleto, quatenus opus sit, quorum intersit aut suo interesse praesumant consensu, et suppressis atque extinctis civitatis episcopalis Kearnyensis statu et conditione, iuribusque ac privilegiis demptis, cathedralitatis titulo seu causa, huic civitati tributis ac spectantibus; de apostolicae potestatis plenitudine oppidum Insulam Grandem in civitatem episcopalem dioecesis, olim Kearnyensis, nunc vero Insulae Grandis denominandae, erexit atque constituit, cum iisdem prorsus iuribus, privilegiis, honoribus et praerogativis, quibus civitas Kearnyensis ceteraeque in America septentrionali episcopali sede insignitae fruuntur et gaudent.

Ecclesiam vero, honori S. Mariae in eadem civitate Insulae Grandis sacram, in cathedralem ipsius dioecesis Insulae Grandis

erigere Sanctitas Sua dignata est, in eaque sedem et dignitatem episcopalem constituere cum omnibus iuribus, privilegiis, honoribus et indultis, quibus aliae in America septentrionali existentes cathedrales ecclesiae earumve Praesules, non tamen titulo oneroso vel ex peculiari indulto, fruuntur et gaudent, attributis quoque huic cathedrali ecclesiae sub invocatione S. Mariae cunctis reditibus et bonis quae ad ecclesiam cathedralem Kearnyensem tamquam cathedralem pertinebant.

Hisce super rebus eadem Beatitudo Sua praesens edi iussit consistoriale decretum, perinde valiturum ac litteras apostolicas sub plumbo.

Contrariis non obstantibus quibuslibet, etiam speciali mentione dignis.

Datum Romae, ex aedibus S. C. Consistorialis, die 11 aprilis 1917.

✠ C. Card. De Lai, Episc. Sabinen., *Secretarius.*

L. * S.

✠ V. Sardi, Archiep. Caesarien., *Adsessor.*

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## II.

### De Secreto Servando Ab Iis, Qui de Informationibus Requiruntur Circa Promovendos ad Episcopatum.

Ad S. hanc Congregationem sequentia dubia pro solutione proposita fuerunt:

I. Num iis, qui sub secreto S. Officii de informationibus requiruntur circa personas ad episcopatum promovendas, liceat delatum sibi munus, qualibet de causa, etiam ad tutiores notitias hauriendas, aliis revelare?

II. Num, reticita commissione de qua supra, liceat ab aliis notitias requirere, quoties adsit periculum, etiam remotum, revelationis secreti?

III. Num datas informationes liceat, quacumque de causa, alteri, etiam secretissimo et intimo vel in ipsa sacramentali confessione, revelare?

IV. Quibus poenis plectatur qui talia egerit in primo, vel secundo, vel tertio casu?

V. Qui ignarus certae notitiae, eam ab alio vel aliis tutissime haurire valeat absque ullo periculo violationis secreti;

num possit ex se, absque S. Congregationis licentia, hanc personam vel has personas interrogare?

VI. Et si hoc fecerit, tenetur ne hanc personam vel has personas, a quibus notitias hausit, in suis informationibus S. Congregationi manifestare?

Et Sacra Consistorialis Congregatio, omnibus mature perpensis, ad praedicta dubia respondendum censuit:

Ad I, II et III. In omnibus his casibus non licere.

Ad IV. Excommunicatione, a quo nemo, nisi Ipse Romanus Pontifex, excluso etiam Emo Cardinali Maiori Poenitentiario, absolvere potest; aliisque poenis ferendae sententiae, quae contra violatores secreti S. Officii a iure statutae sunt.

Ad V. Posse.

Ad VI. Teneri.

Quae solutiones cum ab infrascripto Cardinali Secretario ad Summum Pontificem, in audientia diei 20 huius mensis relatae fuissent, Sanctitas Sua eas approbavit et publicari mandavit.

Romae, ex aedibus Sacrae Congregationis Consistorialis, die 25 aprilis 1917.

✠ C. Card. De Lai, Episc. Sabinen., *Secretarius.*

L. * S.

✠ V. Sardi, Archiep. Caesarien., *Adsessor.*

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## ROMAN CURIA.

### Pontifical Appointments.

*15 February, 1917:* The Very Rev. Joseph Raphael Crimont, S.J., appointed Vicar Apostolic of Alaska.

*21 March, 1917:* The Right Rev. Thomas S. O'Reilly, of the Diocese of Brooklyn, made Secret Chamberlain supernumerary of the Pope.

*22 March, 1917:* The Right Rev. Henry M. Tappert, of the Diocese of Covington, made Domestic Prelate of the Pope.

*14 April, 1917:* The Right Rev. Henry William Cleary, Bishop of Auckland, made Assistant at the Pontifical Throne.

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF THE HOLY OFFICE announces that a partial indulgence may be gained once a month by those who renew their resolution willingly to accept death in whatsoever form it may come.

S. CONGREGATION OF THE CONSISTORY: (1) changes the name of the Diocese of Kearney (Province of Dubuque) to the Diocese of Grand Island, and transfers the episcopal residence and cathedral to the city of Grand Island, Nebraska; and (2) answers several questions regarding the secrecy to be maintained by those who are asked for information about promotions to bishoprics.

ROMAN CURIA gives officially recent pontifical appointments.

## THE CONFESSION OF DEAF-MUTES.

In a paper entitled, "Must the Educated Deaf-mute Write His Confession", and published in the January issue of *The Salesianum*, Father S. Klopfer, Instructor in Christian Doctrine at St. John's Institute for Deaf-mutes, founded forty years ago in connexion with St. Francis Seminary (Salesianum), holds that the educated deaf-mute is obliged to write his confession in order to insure the integrity of the sacramental act. We print the argument in full. It seems to us, however, that the demand for a written confession, even in the case of the educated deaf-mute, without discrimination, places an unwarranted burden on both penitent and confessor. The law of the Church calls for auricular confession, not so much because it is of the essence of the Sacrament, but because it assures the essential requisite of a judicial act, together with proper satisfaction and correction. In the early Church it was not so minutely insisted on as it has been during the development of pastoral theology as a science. Its value, and hence its obligation, spring from the fact that it enables the priest or confessor to act as a judge and guide. There can be no doubt that as a matter of discipline, in preparing deaf-mutes for a

proper appreciation of the value of the sacrament, and of the necessity of making a thorough examination of conscience, as well as a full statement of the sins so as to enable the confessor to form a right judgment of the penitent's state of soul, the insistence upon a written confession is of great importance. But beyond that we should account such a means as a hardship to which a penitent is not obliged if he can make his true condition of soul known to the confessor by a less exacting process of communication. Paper is easy to get, and writing may not be difficult to a penitent; but the use of both for the communication of special details of secret sins is a somewhat more difficult thing. However, the reader may judge for himself, as Fr. Klopfer states his case very clearly.

With the progress of his education he becomes the more accountable to the community and to his Creator for his actions and omissions. The exemptions which the ignorant and uneducated deaf rightly enjoy should not apply to him. The civil law makes no distinction in his favor, because he has always been able to give a good account of himself. Ignorance is never presumed in his case; it must be proved.

Moralists, however, have been led to presume ignorance because the cases referred to them concern the neglected, uneducated deaf-mute. The pastor has no difficulty with the instructed and educated deaf. No account is kept of them, while all of the other cases are on record. Hence the supposition that the deaf as a class are helpless and ignorant, to the evident detriment and spiritual loss of the intelligent deaf. In consequence the educated deaf have been enjoying an exemption unwarranted by both their intelligence and their greater spiritual need.

The intelligent deaf are bound by divine law to confess; by ecclesiastical law, the time is specified. If the confessor cannot understand the speech of the deaf penitent, or, if he cannot interpret the signs, he might take a prayer-book and pointing to the list of sins in the examination of conscience (Scavini, lib. III, No. 326, note) receive the confession of the deaf-mute. But if there should be some grievous matter not mentioned in this list, for instance, a sin entailing an "impedimentum dirimens" to his proximate marriage, would the deaf-mute be obliged to supplement this particular case in writing? Is the educated deaf-mute exempted from the integrity of his confession when this can be effected only by means of writing?

Ballerini (Vol. II, p. 388, 2 note) frankly admits that this question is debatable, stating that a series of authorities pro and con can

be adduced. He adds, significantly, that everyone is inclined to accept the opinion of the authorities he happens to read. Reiffenstuel (tom. II, art. XIV. dist. V, No. 38) mentions some of the older authorities on this question: "Quod si tamen is (mutus) scribere novit, expedit ut peccata sua in scriptis confessario exhibeat: ad quod tunc, si cæteroquin nullum subsit periculum manifestationis, eundum etiam teneri, existimant Suarez, Vasquez, Dicastillo, ac Cardinalis de Lugo, etc., quamvis non desint, qui cum Cajetano, Navarro, Ledesma, Soto, Valentia, Diana, etc., aliis non improbabiliter oppositum defendant, absolute putantes mutum non obligari confiteri scripto, eo quod scriptura ex sui natura sit quid permanens publicum, teste Scoto in 4to, dist. 17, prope finem; nullus autem obligetur ad confessionem publicam, sed tantum ad secretam."

With Sabetti-Barrett as the text-book at the Salesianum, the prevailing notion in these parts is negative, that is, that a deaf-mute otherwise unable to make himself understood cannot be obliged to write his confession. To hold the affirmative may therefore have the appearance of attempting to impose upon the deaf-mutes a new and unwarranted obligation. This is not our purpose. It is simply to examine the reasons set forth by Sabetti-Barrett in favor of the negative opinion and to call attention to the opinion which St. Alphonsus considers "communior et probabilior."

Under "De causis ab integritate excusantibus" Sabetti-Barrett asks: Quest. 751, 7: "An muti scientes scribere teneantur scripto confiteri ad procurandum confessionis integritatem?" His answer: "Id permitti posse, nemo dubitant; monent autem theologi tunc curandum esse ut scriptum aboleatur. At si agatur de obligatione non pauci valde probabiliter negant, tum ob periculum revelationis tum quia scriptum est medium extraordinarium, quod nunquam in Ecclesia habitum est velut praescriptum, tum etiam quia talis modus confessionis de se est publicus, cum scriptura sit de se publica."

1°. "Periculum revelationis." The danger of revelation exists on the part of both, the penitent and the confessor. Oversight or neglect on the part of the confessor to destroy the written confession cannot affect the obligation of the deaf-mute to confess. On the part of the deaf-mute the danger is very remote, and moralists do not take their objection seriously. Not only do they all admit that he may write his confession, but they even suggest possible ways of preventing revelation. The sins might be written on one sheet and the number on another (Cajetan); or, the writing might be done in the presence of the confessor (Soto). Elbel strongly urges writing. Thus the argument is very much weakened. If, in addition to this, we find that the deaf pupils of our schools actually prefer writing to speech and signs, we have reason to think that the argument has no

practical value whatever. It might be otherwise, if the deaf-mutes themselves strongly objected to this practice. With a little precaution, one in proportion to the dignity and importance of the sacrament and the spiritual treasures involved, the objection can be overruled. The most practical method of "hearing" deaf-mute confessions we have ever heard of has been adopted by Father H. J. Kaufmann of Detroit. He has sheets upon which is printed an examination of conscience. These sheets are as non-committal as the pages of a prayer book. The numbers written on each sheet would only in rare instances betray the writer, if it happened to be lost. But even this danger is removed by having the confessor destroy the paper in the presence of the writer, immediately after reading it. There is not the slightest moral danger of revelation because these papers are filled out in church, immediately before confession. Father Kaufmann's sodality of deaf-mutes numbers more than one hundred, and, therefore, the reference to his method has the weight of a practical argument.

2°. "Quia scriptura est medium extraordinarium quod nunquam in Ecclesia habitum est velut præscriptum."

Ordinary and extraordinary are relative terms. What may be ordinary for some, may be extraordinary for others. Speech is the ordinary means of communication among those who can hear; writing in the presence of the person to be informed is extraordinary. With the deaf, speech is the extraordinary, while writing is the ordinary, means of communication with such as are not conversant with signs or cannot conveniently understand the speech of the articulator. The deaf-mute who does not carry with him pad and pencil for immediate use is a rare exception. Even in schools for the deaf, where the teachers are able to communicate with the pupils through lip-reading and signs, the greater part of their education is imparted by means of the written word. Ergo, scriptura quoad mutos, non est medium extraordinarium.

But, is the deaf-mute obliged to use this means in the confessional? It appears that St. Thomas favors the affirmative, (pars III, quest. 9, art. 3): "Utrum quis possit per alium vel per scriptum confiteri? Resp. In actu sacramenti ad manifestationem ordinarie assumitur ille actus quo maxime consuevimus manifestare, scilicet, proprium verbum. . . . Ad 2, In eo qui usum linguae non habet, sufficit quod per scriptum, aut per nutum, aut per interpretem confiteatur, quia non exigitur ab homine plus quam possit. . . . Sed actus confessionis est ab intra et a nobis; et ideo, quando non possumus uno modo *debemus* secundum quod possumus confiteri." Adapting these words of St. Thomas to our case, we may therefore conclude: In actu sacramenti ad manifestationem ordinarie assumitur ille actus quo maxime consueverunt muti manifestare, scilicet, scriptum verbum.

Moreover, the general practice of writing confessions by this time has some shade of "consuetudo."

3°. "Talis modus confessionis est de se publicus, cum scriptura sit de se publica."

Duns Scotus, applying the old saying *scripta manent,* states when treating the question of confessions written to an absent confessor: "Omnis scriptura ex sui natura nata est esse publica; quantumcumque enim aliquis conservet secrete apud se scriptum, tamen ex quo mittit illud vel propter nuntium vel propter illum ad quem mittitur potest publicari et semper sui natura natum est patulum cuicumque legenti loquens quod ibi continetur." (Vol. 18, p. 579, Vives, 2nd edition).

The words "omnis scriptura ex sui natura nata est esse publica" have been unduly emphasized and given absolute value, though that was not the sense attached to them by Scotus himself. He admits that a writing may be kept secret, as long as it remains in the keeping of the writer. According to him it may become public ("potest"') when it leaves the hands of the writer. But private communications to a trusted friend as a rule do not become public. Moreover, confidential communications in writing containing professional secrets are protected by civil law against publicity. In our case the written confession is furthermore protected by the seal of the sacrament, so that it does not become public property even after leaving the hands of the penitent. Suarez (disp. 36, sec. 6, no. 6) maintains: "nec scriptum magis publicum instrumentum est quam vox, præsertim si cautio adhibeatur."

Therefore, the exemption from the grave obligation of integrity, when there is no other manner available to insure it than by writing the confession, on the grounds given by Sabetti-Barrett is not proved.

On the other hand, Gury (Vol. 2, quest. 503, No. 7) obliges the intelligent deaf to integrity of confession by writing, if there be no danger of revelation. This opinion, according to St. Alphonsus, is "communior et probabilior." Weighty authorities held this opinion at a time when deaf-mute education was unknown; they held it when only linen paper was made and that had to be imported; at a time when there were no "lead pencils" in the market—conditions which very much favored the negative view. To-day, however, 14,000 deaf children are under instruction; paper can be bought at a penny a square yard; writing is a common means of communication—conditions which render the fulfilment of this grave duty rather easy. Therefore the exemptions of former years should no longer apply to the educated deaf. The uneducated deaf, and such as are educated in the state schools without proper instruction in their religion, form a class by themselves and should be treated as such.

## VIATICUM TO SOLDIERS IN BATTLE.

*Qu.* It is understood that, as a general rule, Viaticum is not to be administered except to those who are in danger of death from sickness. After reading an account of the activities of Catholic chaplains who are at the front with the forces in the present war, I am curious to know whether they administer Holy Communion to the unwounded soldiers in the form of Viaticum on the eve of battle.

*Resp.* There is a decree of the S. Congregation on the Discipline of the Sacraments, dated 11 February, 1915, which provides that soldiers at the front may, *servatis servandis*, be admitted to Holy Communion "per modum Viatici." [1]

## REMARRIAGE AFTER DIVORCE.

*Qu.* Last week I had a marriage case, the first of its kind in my experience. A Catholic couple who had been validly and licitly married in the Church, got a divorce through the civil courts two years ago. Now they have decided to live together again; so they procured a license and called on me, their pastor, to remarry them or, at least, legalize their union. I sent them to a justice of the peace, so that the courts would have a record of their reunion. On reflection, however, that does not seem the proper thing to do. Kindly give me your view of the case.

*Resp.* The case, while fortunately rare, has occurred and has been discussed in these pages.[2] We think that, in cases of this kind, the pastor should, if necessary, instruct the parties so that, when they go before the civil magistrate to renew their consent, they may understand what it is they are doing. Scandal may, of course, be given by the incident. The original scandal, however, was in securing a divorce, and the present procedure may be viewed as an attempt to repair that scandal. The simplest solution, of course, would be to secure an annulment of the divorce decree if it is possible to obtain one.

## ALTAR BOYS' SURPLICES.

*Qu.* Is it according to the rubrics to have altar boys wear lace surplices? It seems to me that we are in danger of forgetting in this

[1] See ECCLES. REVIEW, May, 1915, page 586.

[2] See REVIEW, December, 1915, page 704.

matter the dignity and gravity that ought to characterize the sanctuary.

*Resp.* The rubrics require that the minister or server at Mass wear a cassock and surplice, exception being made by decree of the S. Congregation of Rites in favor of lay brothers in certain religious orders, who are not obliged to wear the surplice. There is no specific regulation in regard to the material of which the surplice is made. Rubricists, however, such as Van der Stappen, Martinucci, and Wapelhorst, while they tolerate the use of lace as an "ornament" of the surplice, contend that, when the rubrics speak of the surplice they mean a linen surplice and not a vestment made entirely of lace. The surplice is in fact an abbreviated alb, and the rubrics explicitly provide that the alb must be made of linen. We are in perfect accord with the concluding remarks of our correspondent. As far back as 1893 the REVIEW, under the caption of "Altar Boys Dressed as Miniature Prelates", quoted the following decree of the S. Congregation of Rites: "Dubium: An praeter vestes liturgicas quae competunt vel conceduntur clericis, scilicet vestem talarem nigram vel rubram, superpelliceum seu cottam . . . liceat istis pueris qui clericos supplent, induere alia vestimenta liturgica, videlicet albam pro superpelliceo, cingulum, birettum rubrum . . . chirotecas? Resp. Negative." [1]

## THE LITANY IN LATIN ON ROGATION DAYS.

*Qu.* When the Litany is read on St. Mark's Day, as advised by the Ordo, before Mass, should it be read in Latin?

*Resp.* The Litany of the Saints forms an integral part of the liturgical Office for the Feast of St. Mark and Rogation Days. As such, it should, like the rest of the Office, be recited in Latin, and this seems to be the meaning of several decrees of the S. Congregation of Rites on this matter. The recitation of the Litanies as a devotional exercise is an entirely different matter, and there is nothing to be said against the public recitation of the Litanies in English, if it is understood that the priest who recites them in English does not thereby

[1] S. C., 9 July, 1859. See REVIEW, December, 1893, pp. 455, 456.

discharge his obligation in regard to that portion of the Office of the day.

## THE STOLE WORN DURING THE WAY OF THE CROSS.

*Qu.* Should a priest who is "giving" the Way of the Cross wear a stole? I cannot find any definite statement on the matter.

*Resp.* There is no definite instruction on this point. There is, however, a *monitum* of the S. Congregation of Indulgences which recommends that, for the sake of uniformity, the Way of the Cross should be conducted in public "according to the customs which have hitherto prevailed in the convents of the Friars Minor". It is customary in the Franciscan churches for the priest who conducts the Way of the Cross for the general public to wear the surplice and stole.

## CONFESSIONS IN SACRISTY.

*Qu.* Is there a general law of the Church here in the United States prohibiting a priest from hearing confessions in the sacristy, with the door closed?

*Resp.* In the United States, as elsewhere, the rubrics of the Roman Ritual provide: "I. In Ecclesia, non autem in privatis aedibus, confessiones audiat, nisi ex causa rationabili.[1] II. Habeat in Ecclesia sedem confessionalem, in qua sacras confessiones excipiat: qua sedes patenti, conspicuo, et apto ecclesiae loco posita, crate perforata . . . sit instructa."[2] By way of exception, deaf persons, persons who are unable to kneel in the confessional, etc. may be heard in the sacristy, there being in those cases a "rationabilis causa."

## THE SIGN OF THE CROSS.

"How should we make the Sign of the Cross?" was answered in our Catechism as follows: "By placing the right hand on the forehead, then on the breast, then on the left and right shoulders, and saying at the same time 'In the name of the Father and of the Son and of the Holy Ghost, Amen'".

[1] Rit. Rom., Tit. III, Cap. I, n. 7.
[2] Ibid., n. 8.

This instruction, experience has proved, is open to various interpretations. Bishops have found in visiting their flocks that a difference of practice exists among congregations of different original nationalities. We have, therefore, by request, reopened a question already discussed in these pages.[1]

Dr. Byrne in his *Catholic Doctrine of Faith and Morals* (Boston, 1892, p. 330) tells us, "The Sign of the Cross is made in two ways. The faithful make the Sign of the Cross on the forehead, lips, and breast to signify that they have faith in Christ Crucified, confess Him with their mouths, and love Him with their hearts. The more usual way of making the Sign of the Cross is to carry the right hand from the forehead to the breast and then from the left to the right shoulder, saying at the same time 'In the name of the Father and of the Son and of the Holy Ghost, Amen'. This practice was already traditional in the Church in the time of Tertullian."

It is not a question of the "small cross", as it is called, made on the forehead, lips, and breast, or of other traditional methods,[2] but of the "large cross", the more usual way, as Dr. Byrne calls it. How should the words be divided; with what precise point of the action should they synchronize? Should the word "Holy" be pronounced with the hand on the left shoulder, the word "Ghost" with the hand on the right shoulder, and the word "Amen" with both hands joined? Or should the words "Holy Ghost" be pronounced when the hand is on the left shoulder and the word "Amen" when the hand is on the right shoulder? Or should the words "Holy Ghost" be pronounced while the right hand is being carried from shoulder to shoulder?

The authorities available on the subject are indefinite, perhaps purposely indefinite. Manzoni, for example, in his *Spiegazione del Catechismo*, says, "We should place the right hand on the forehead, saying *In the name of the Father*, then on the breast, saying *and of the Son*, and on the left and right shoulders, saying *and of the Holy Ghost*; and we should say *Amen* with the hands joined before the breast". Martinucci, describing the Sign of the Cross, which is "the beginning of

[1] See REVIEW, Vol. XXII, [1900], p. 88.

[2] See *Catholic Encyclopedia*, art. "Sign of the Cross".

all sacred actions", has the following: "Signum Crucis hoc modo peragitur. Apposita manu sinistra paullum infra pectus, et ejus palma aperta et extensa ad pectus conversa, elevabitur manus dextera itidem aperta, et extremis tribus digitis, indice, medio et annulari, tangetur leviter, frons, dum dicitur *In nomine Patris*; hinc demissa manus dextera ad pectus, pari modo ipsum tangat dum dicitur *et Filii*; transferetur eadem manus prius ad humerum sinistrum deinde ad dexterum similiter tangendum et proferantur verba *et Spiritus Sancti*; ac statim juncta utraque manu, extentis et junctis pariter digitis, dicatur *Amen*." [3]

Those who maintain that the words "Holy Ghost" should be pronounced while the hand is being carried from shoulder to shoulder cite two reasons for this practice. The first is that, as the Holy Ghost proceeds from Father and Son and is the bond between them,[4] it is proper that His name be pronounced while we draw a transverse line at right angles to the points at which the Father and the Son have been named.[5] The second reason is that the word *Amen* does not really belong to the Trinitarian formula, but is merely an added response. "Hence, when the celebrant, at the end of the Mass, imparts the Benediction, he does not say 'Amen' after he has completed the sign of the cross, but lets the server, in the name of the congregation, answer 'Amen', to show that they wish the blessing which the sign of the cross just made over them implies, to come upon them." [6]

On the other hand, objection is made by those who favor saying "and of the Holy Ghost" with the hand on the left shoulder, and "Amen" with the hand on the right shoulder, that the words "Holy Ghost", being what is called in logic a two-worded term—that is, two words representing one concept or meaning—should not be divided. This objection is met if the words are not separately pronounced and accompanied by separate actions, but pronounced during the transfer of the hand from shoulder to shoulder. "The objection to 'splitting the Holy Ghost' which is sometimes heard, has no

[3] *Manuale Sacrarum Cæremoniarum*, Vol. I, p. 1.
[4] Scheeben, *Dogmatik*, I, 1019.
[5] See Thalhofer, *Handbuch der Katholischen Liturgik*, I, 639.
[6] REVIEW, XXII, 89.

foundation, except in popular humor, for the mode of making the sign of the cross which we defend, clearly suggests that the Holy Ghost binds the shoulders, the symbols of human strength, by a line of benediction which is drawn from left to right." [7]

It is desirable that, even in matters which to some may appear unimportant, there be established and maintained, so far as is humanly possible, that uniformity of practice which is one of the characteristics of our liturgy, and which is a symbol of the unity of the Church in matters deeper and more essential.

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## BURIAL IN A PROTESTANT CEMETERY.

*Qu.* Some sixty years ago, Jane, a Catholic, married a Protestant before the minister of his church. Her children of the union were all brought up Protestants, but Jane remained a Catholic, somewhat nominal. Her husband has been dead for about twenty years, and she is living with a son, who married a Catholic and is now a Catholic himself. Jane is old and feeble and not likely to live long. She insists that, when she dies, her remains shall be interred beside those of her husband in the Protestant cemetery. Her pastor would like to know: 1. May he give her the Sacraments while she remains thus disposed? 2. In case her family insists on carrying out her desires, should he follow the remains to the Protestant cemetery, bless the grave, and perform the other funeral rites? It may be added that the presence of the priest publicly officiating in the Protestant cemetery would probably cause considerable scandal.

*Resp.* The general regulation, as laid down by the First Council of Baltimore, is that no ecclesiastical rites are permitted in case a Catholic is buried in a non-Catholic cemetery, provided, of course, there is a Catholic cemetery in the place. Nevertheless the Third Council of Baltimore intentionally modified the rigor of this regulation, " ne acatholicorum animi ab Ecclesia alienentur," and provided that the interment of Catholics in non-Catholic cemeteries may, in certain cases, be allowed. Furthermore, it provided that in other cases the matter be referred to the bishop and his express permission obtained. In the case before us we think that the bishop may, and should, be consulted, and, if he grants permission, the

[7] REVIEW, ibid.

services may be held in the house or in the church and the grave may be blessed. Meantime Jane should not be refused the Sacraments, provided, of course, that she has repented and made reparation, as far as she could, for the scandal given by her marriage before a Protestant minister. The local conditions must decide the Ordinary in making up his mind to grant the permission in spite of the comment that would be made on the presence of a priest at a burial in a Protestant cemetery.

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## RESTITUTION FOR INSURANCE FRAUD.

*Qu.* John, badly in need of money, sets fire to his barn and gets the insurance. To make restitution, he insures his house in the same company, and proposes to continue paying the premiums until he has refunded the amount fraudulently received, with interest. In case his house gets burnt he will not apply for the insurance money. Is such a method of making restitution allowable?

*Resp.* There is no doubt as to the existence of the obligation to make restitution. Speaking of life insurance, Sabetti says, " Si quod damnum societati est injuste allatum, hoc sane reparandum est ". The only question is as to the manner in which John determines to make restitution. It is clear that one is allowed to make restitution privately, or, as it were, indirectly. Thus, if a grocer has cheated a customer by short weight, he may make restitution by adding to the weight in subsequent sales. The principle, however, remains, as in direct and acknowledged restitution, namely, that the whole amount of the loss must be made good. John's obligation is in the sum fraudulently received, together with interest up to date. As he cannot, apparently, pay that amount at present, his obligation is suspended, but does not lapse. When, however, he pays, let us suppose, a fifty-dollar premium on the insurance of his house, does he diminish his indebtedness by that amount? He intends it as a donation to the company, while the company considers that he gets an equivalent, namely " protection ". He knows that he is not really " protected "; but, what if he should die suddenly and his heirs should, in case of fire, collect the insurance? Again, if John has a trust, or mort-

gage, on his house, does his "fictitious" insurance not clash with his obligation to the trust company? Altogether, we think that, while the principle of indirect or occult restitution remains, the procedure in this case is not to be recommended and can be tolerated only on the supposition that in this way and in this way alone can John realize his intention of making restitution in full for the injury he has done the company.

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## THE TABERNACLE VEIL AGAIN.

*Qu.* On the occasion of the Episcopal Visitation in my parish the following different opinions were expressed:

1. It is sufficient to have a veil (white or to be changed according to the color of day) in front of the tabernacle door, and the whole inside (door, walls, floor) of the tabernacle covered or lined with white silk.[1]

2. There must be a separate white silk veil on the inside of the door; or, to make it plain, there must be—the outside veil, the door covered on the inside with white silk, and an extra white veil hanging between the door and the inside.

Which of these two opinions coincides with the regulations of the Congregation of Rites?

*Resp.* The first opinion is, in our estimation, correct. The veil hanging between the door of the tabernacle and the interior is required only in case the door, or part of it, is transparent. O'Kane says: "If the door or sides (of the tabernacle) be of precious stone that is transparent, it must be covered with the veil in such a way that the ciborium cannot be seen." As to the sides of the tabernacle, they must either be gilt or covered with a veil; the veil inside the door is allowed, but is not prescribed unless the door be transparent. Answering a query on this point, the S. Congregation of Rites (Decree n. 2564) declares, "Ita obtegendum esse Tabernaculum ut Vas in quo Sanctissimum Sacramentum asservatur a circumstantibus nullo modo videri possit."[2]

[1] ECCLES. REVIEW, Vol. 56, No. 4, p. 418.

[2] See also REVIEW, Vol. XXIII, p. 417.

## EXTENT OF INDULT TO SAY VOTIVE MASS ON ACCOUNT OF DEFECTIVE SIGHT.

*Qu.* A priest who enjoys, "propter defectum visivae facultatis", the privilege of celebrating the Mass of the Blessed Virgin or a Requiem Mass, would like to know whether he can also *sing* a Missa Cantata, either Votive of the Blessed Virgin, or Requiem. Also, may he, occasionally, out of devotion, say the Mass proper for the feast, for example, the Mass for the Feast of St. Joseph on 19 March? How many Masses may he say on Christmas Day?

*Resp.* On the last point there is an explicit decree (No. 2802, S. Congregation of Rites) which forbids him to say more than one Mass. For the rest, it is expressly declared that the conditions attached to this indult are not mere forms of the Curia, but bind in conscience. Thus we read that the indult is generally granted with the proviso that the Mass be celebrated privately. We do not think that, if he is able to read the Mass of the Feast of St. Joseph, he can, in conscience, continue to use a privilege which was granted on the understanding that he could not use the Missal. Although the principle holds good that no one is obliged to use a privilege, when the conditions attached to the privilege bind in conscience, as they do in this case, they must be observed.

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## LACE ON THE ALTAR.

"Was there any lace on the Cross?"

"No."

"Was there any lace in the Holy Sepulchre?"

"No."

"Was there any at the Last Supper?"

"No."

"Why, then, is it here on this altar?"

These are some of the questions asked by an old pastor, when he saw lace-trimming pinned to an altar cloth.

Some of his other statements were :

"The crucifix shows us Calvary, and the altar table the Last Supper; the linen altar cloths will not let us forget the linen about our Saviour's Body in the tomb; the lighted candles speak of the night of the First Mass, and the flowers of the guest chamber, the large dining-room which was "furnished"

(Lk. 22: 11-12) then, we presume, with flowers as dining-tables are furnished at feasts to-day."

"The olive oil in the lamp that looks down on the altar reminds us of the olive trees that witnessed Christ's agony. Everything reminds us of Christ except the lace, which reminds us only of the great love that ladies have for it. It seems impossible to persuade them that it is inappropriate on the altar. The only way to get rid of it permanently is to have *men* sacristans."

J. F. S.

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## ARE PRIESTS EASY VICTIMS OF PROFESSIONAL BEGGARS?

To the Editor, THE ECCLESIASTICAL REVIEW.

The number of "grafters" who are making a specialty of "victimizing" priests leads one to the conclusion that we men of the cloth must be easy victims. During the past year no fewer than six of these artists attempted to play on the writer and neighboring pastors, who believed we were doing excellent work of charity. There are many readers of the REVIEW who are still in unexploited territory, and a word of warning might help them. The cases mentioned above are: a young lady "recently moved into your parish" selling Irish laces; an agent hailing from Washington, D. C., selling books at a ridiculously low price and filling only about half his contracts; a man calling himself "Tom Larkins", taking orders for a mackintosh house and "touching" priests as a side line; a German physician; and finally a farmer dressed in overalls. The last two are the smoothest liars in ten states — they can answer a hundred questions without a moment's hesitation, and every answer is a lie. The physician hails from Canada. He tells you he was suspected there of being a German spy, was arrested and imprisoned, and finally escaped into the States, leaving all his possessions behind. He made his way to Chicago, where the Medical Association told him of a splendid opening for a good physician in our town (i. e. wherever he makes his appearance). He rents a house in your parish, where his wife and two children are now living, and comes to you to have you suggest a good location for his office. His children are to start in your school the following day, and he

rents a pew in your church to be paid for as soon as he is settled. When all is arranged satisfactorily, he shows you a check for $85.00 which he cannot cash, being a stranger, and tells you he will send it to his father in a distant state who is sure to remit cash for it. Meantime he is somewhat short of funds and wonders if you could help to tide him over a few days. Before letting him depart with your money, take a good look at it—you will never see it or the physician again.

The "overall" man works along the same lines. He has moved into a neighboring town where there is no Catholic church. He is surprised at the bigotry in that town and tells you that he, his wife, and two children are already being persecuted because of their faith. He belongs to your parish and is going to move as soon as he finds a house. His moving expenses were heavier than he looked for and left him "dead broke". He has money coming from his old employer next week, but meantime the bigoted grocer will not give him credit because he will not trust a Catholic, and the poor fellow wonders if you could do something for him. There is not a bite to eat in the house, and $5.00 or $6.00 would see him through until his money comes. He looks so honest and so unsophisticated and answers all your questions in so straightforward a manner that you would never suspect his story is fabricated from beginning to end. These men make many more statements and can manage to add local names and coloring to make their story more effective.

Why not secure the aid of the press to run down this class of professionals? If all priests who were duped reported the case, and if these reports were published, we would soon make the work of such crooks unprofitable enough to drive them from the field. Older pastors may not need such warning. They no doubt learned wisdom through costly experience, but just because they were victimized is no reason why the younger men should be left in ignorance to make the same mistakes others have made before them. N. J. L.

# Criticisms and Notes.

**THE STORY OF THE ACTS OF THE APOSTLES, A Narrative of the Development of the Early Church. By Dennis Lynch, S.J.—New York, Cincinnati, Chicago: Benziger Brothers. 1917. Pp. 295. With Illustrations.**

In a simple and pleasing style, with due attention to the obvious difficulties of textual interpretation and chronological sequence, yet without overloading his narrative with critical references, Father Lynch tells the story of the thirty-three years of Apostolic labor that followed upon our Lord's Ascension. The development of the Church, attested by the inspired records of St. Luke's Acts, is in some respects the strongest proof of the divinely authorized and guided work of the Catholic Church in subsequent ages. It serves as a pattern and precedent, and thus helps to answer difficulties and charges of defection raised by the advocates of the Reformation. The gradual ordering, under the inspiration of the Pentecostal spirit, of the missionary apostolate, the recognition of the Primacy of St. Peter, the organizing of a religious life with a community of goods, the hierarchical establishment of bishops, priests, and deacons, to perform the pastoral duties, the convocation of the Councils of Jerusalem and Antioch for the regulation of Church discipline under the authority of the supreme head of the Apostolic College, and above all the wonderful career of St. Paul in his mission to the Gentiles, all these events offer analogies for the action of the living Catholic Church as the descendant and heir of the Church of Christ. Even the weakness and errors within, no less than the opposition from without, attest the likeness of the Apostolic Church in all ages, and help the sincere inquirer after truth to a recognition of the one fold in which Christ intended the followers of His teaching to gather.

Father Lynch establishes the authenticity and authorship of the Acts on the evidence of Patristic testimony and an unbroken tradition; but he does not fail to cite also the arguments of modern critics like Harnack, or sceptics like Renan, who admit the cogency of these arguments alike from the evidence of history and internal criteria.

Priests and students of Scripture, teachers of Christian doctrine, and reading Catholics in general will be benefited by the possession of this volume, offering as it does an unbiased statement of early Church history and an enlightened interpretation of the Sacred Text of the Acts of the Apostles.

**THEOLOGY OF THE CULTUS OF THE SACRED HEART. A Moral, Dogmatic, and Historical Study. Dissertation submitted to the Faculty of the Sacred Sciences at the Catholic University of America, in partial fulfilment of the requirements for the Doctorate in Theology. By the Rev. Joseph Jules Charles Petrovits, J.C.B., S.T.L., of the Diocese of Harrisburg. Catholic University of America, Washington, D. C. 1917. Pp. 228.**

An academic treatise of practical value in its interpretation of a popular devotion solving real difficulties for the inquiring Catholic solicits the special attention of our clergy. Father Petrovits in surveying the literature of the cult of the Sacred Heart briefly summarises the historical origin, purpose, and meaning of the devotion. He collates the approved texts embodying the teaching of the Church, and the pertinent interpretations of theologians. In the latter he emphasizes the customary distinction between the primary and the secondary, the material and the formal objects of the cult. He dwells with sufficient succinctness on the symbolism, the created and the increated love represented in the Heart of Jesus; and thence passes over to what seems to us the distinctive feature of the dissertation, and the one which gives it a certain attestation of originality as compared with similar treatises on the same topic. This is the interpretation of the so-called " Great Promise " of the the gift of final repentance with the reception of the last sacraments at the hour of death, as a special grace vouchsafed to those who practise the devotion of the nine First Fridays.

Father Petrovits examines the historical basis of this promise, and then interprets it from the words of Bishop Languet in his Life of Blessed Margaret Mary written in 1729. The result is that, instead of the promise enunciating an infallible declaration revealed to the Saint, we have the expression of a hope in the mercy of God. The exercise of the nine First Fridays is one " que Notre Seigneur lui avait suggérée, en lui faisant espérer la grâce de la pénitence finale, et celle de recevoir les sacrements de l'Église avant que de mourir, pour ceux qui l'observoient." This contention is well supported. One cannot at the same time but note the tone of respect and moderation with which the writer treats the opinions of those who fail to distinguish between the original writings of Blessed Margaret and the authenticated but still uncertain copies whence various conclusions might be drawn by the devout reader.

In the bibliography we find mention of the Abbé Felix Anizan's *Elevation to the Sacred Heart.* It might have added to the completion of the thesis to have noticed especially a later volume by the

same author translated into English under the title *What is the Sacred Heart?* (M. H. Gill and Son: Dublin 1914). This latter is an elaborate attempt to disprove, in theological fashion, the thesis that the object of the devotion of the Sacred Heart is in any true sense the material heart of the Man-God rather than the Person of Christ symbolized by His Heart. The thesis as proposed by Father Anizan is to our mind untenable, though he cites the approbation of men like Abbot (now Cardinal) Gasquet, and a number of French ecclesiastics. Anizan's book offers distinct material for controversy. since it appears to be a critique of the prevailing teaching of the Jesuit theologians, to whom indeed belongs the merit of having cleared up and propagated the devotion in its most approved form. Dr. Petrovits steers the middle course and adds to the popular appreciation of a cult that expresses the climax of Divine Love in Catholic worship, especially in its relation to the Eucharistic Presence.

**FOURTH BIENNIAL MEETING OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES. Proceedings published by direction of the Executive Committee of the Conference, 17–20 September, 1916. Catholic University of America. Washington. Pp. 420.**

Were the National Conference of Catholic Charities to be evaluated solely by the present report of its proceedings it would stand high in the esteem of every Catholic into whose hands the volume may fall. There are of course in its favor various other standards of estimation, but we want to emphasize the one before us as an enduring and a very clearly defined criterion. For what have we here? In the first place a systematized survey of Catholic charities. In the second place, the mature and well digested reflexions of specialists in the various departments of those charities. Let us attend for a moment to the former of these two constituents.

Since the work of organized charities has passed so generally from the hands of the Church into State, or at least secular, management, one is apt to lose sight of the wide range of Catholic beneficence and to have inadequate ideas regarding the interrelations of Catholic charities and secular philanthropies. A glance over the papers read and discussed at the Convention held in Washington last Fall and embodied in the present volume is at once encouraging and informing. The " Proceedings " are classified into those conducted by the general meetings and those of special sections. Under the former organization were considered relief work—the rôle of private and group initiative therein; of State legislation; the relation of the

Catholic Press thereto. Under the same section came the burning problem of juvenile delinquency. This was fully discussed in four special papers.

The sectional committees handled the problems centering in relief work extending (1) to the family; (2) to the child—the children in institutions and so on; (3) to the sick and defectives—backward children, the feeble-minded, nursing and kindred topics; (4) to social and civic activities—the employment problems, the minimum wage and the rest; lastly (5) the women's section, dealing with various problems relating to the care of girls and the matter of Catholic coöperation with other agencies in this function. The bare mention of these titles suffices to suggest the broad field of Catholic beneficence covered by the discussions reported in the volume. Now when it is remembered that the papers sum up and the discussions supplement the ripened thought of men and women who may be regarded as experts in their special lines of work, we can easily recognize the value of the present Report both as regards the large amount of practical wisdom which it places in the hands of our Catholic workers and for the stimulus these papers give to the onlooker, not to say the idler, to enter into the field and to a share in the works of mercy.

Besides doing this immediately practical service, the volume comes as a welcome addition to our none too copious literature of social science. Although the papers overlap at various points, there is sufficient homogeneity in the ensemble to justify its subsumption under that species of books, while the repetitions may answer a good turn by justifying the maxim *repetita juvant*. Needless to say, the book appeals in a special way to the clergy, who after all, or rather before all, must be the generals in the advance guard of human benefactors and knights of mercy.

**THE NEXT STEP IN DEMOCRACY. By R. W. Sellars, Ph.D., Assistant Professor of Philosophy, University of Michigan. The Macmillan Co., New York. 1916. Pp. 275.**

The title of this book might well have terminated with an interrogation mark. Who can tell what is going to be the next step in Democracy? Nobody—not even the author of the present work, though he undoubtedly has devoted much thought and ability to the subject. Still, there are signs of the times which so thoughtful a mind and so alert an observer may be warranted in interpreting as he does. And in so far as that interpretation includes the forecast of an ever-extending democratization of the nations, probably most thinking men will agree with him. Inasmuch however as his prognostication contains the idea of a Socialist democracy there will undoubtedly be more to differ.

But what does Mr. Sellars conceive Socialism to be? Disregarding the labeled forms of the systematic varieties, whereof there are more than fifty-seven, he rightly looks upon Socialism as a world movement. Socialism he declares to be "a democratic movement whose purpose is the securing of an economic organization of society which will give the maximum possible, at any one time, of justice and liberty." It would hardly be fair to apply to this formula the rigid canon of logical definition. There are surely reformative proposals other than Socialism which might justly claim the very same definition. However, one must expect a definition of so comprehensive a movement to be somewhat vague. We are not sure that Professor Sellars has succeeded in differentiating Socialism even by enumerating its hopes. "Socialism," he tells us, "hopes to reduce the disorder characteristic of the market as it is at present organized; to lessen waste; to eliminate all degrees of competition that are eminently anti-social in their consequences; to eliminate unmerited poverty; to tap new energies now latent; to make labor-saving machines really save labor; to procure a fair degree of leisure for each individual; to achieve a better distribution of business costs; finally, to bring in its wake a society healthier physically and morally and one ever more capable of developing sane and progressive institutions" (pp. 59-60).

Without a doubt these are hopes fondly to be cherished; besides, they are substantially identical with the ideals which every other organization for social betterment offers to its followers. To what degree Socialism could make good such promises is of course a matter on which the opinions of men may and do differ. Professor Sellars, however, argues bravely, if not convincingly, for the affirmative. Having justified to his satisfaction the hope that is in him, he is equally successful in dispelling certain popular misconceptions regarding Socialism. Thus he easily shows that Socialism is not anarchism, nor even syndicalism, though it welcomes certain tendencies therein; neither is it communism nor bureaucratism. Objections against Socialism are also easily met and plausibly disposed of. Thus the well worn dilemma: "Is the capitalist to be expropriated without indemnity or to be offered compensation?" is shown not to "contain an exhaustive disjunction" (p. 117). By way of illustration we have but to take the telegraph, telephone, and the railroads. Were the government to purchase these arteries of communal life, "how would it finance the operation? Probably by a sale of bonds at a competitive rate of interest and, let us hope, so far as possible at low denominations so that many could invest." But once again, is this Socialism? No, it is not, "except so far as it represents a change of attitude toward social enterprise" (ib.). And so Social-

ism shows itself to be rather a psychological affair, a mental attitude, a group or rather a racial consciousness. If anyone should be perplexed by the thought of the financial burden which the Atlas-like State would be taking upon its shoulders, as one agency of production or distribution after another were taken up, let him remember that Socialists at the present day do not advocate the nationalization of all those agencies. Such a dream of thorough-going collectivism was characteristic of old-time Socialism, which has been superseded by the advance of "genetic views," which have changed all that and have given new significance to variety, which is not simply the spice of life, but also the hope of development and progress. Mr. Sellars "sees no reason why competition should not remain open to counteract any stagnation which might otherwise set in" (p. 119).

Further topics dealt with in the volume are the ethics of labor, the growth of justice, social freedom, reflexions on the war. The possibility of universalizing democracy is also discussed with due caution and reserve. On all these subjects Mr. Sellars writes suggestively and interestingly. Indeed the book on the whole is stimulating and well worth while, embodying as it does the ideas of a cultured and a thoughtful mind on what looks like a possible, perhaps not improbably a socialistic, democracy. There are, it need hardly be said, not a few points upon which readers of this REVIEW will have to differ from the author; notably of course in regard to the assumption, dominant throughout, that education will suffice to beget or conserve a universal regard for the brotherhood of man. It is finely idealistic to speculate on a social organization wherein each shall be for all and all for each; but if experience teaches anything, it proves that the forces innate in concrete human nature will never bring such a dream to actualization. With all the motives and aids furnished by religion, only an imperfect realisation of affective social comradeship is attainable. Devoid of such auxiliaries, the merging of self in the common weal is hopeless of attainment.

Mr. Sellars's reflexions on the present world war are on the whole just and temperate. He is, however, conscious of the impotence of international Socialism to stem the torrent which has overwhelmed half of the world. And yet, he pleads, "if organized Christianity which has been in the world some nineteen centuries was powerless," why expect "a movement which is only a half-century old" to be more successful. Evidently Mr. Sellars forgets that it is for the most part a disorganized Christianity that confronts the world of to-day, while what there is of organized Christianity is for the most part ignored or denied by the modern State, just as it probably would be in the Socialist democracy whose cause he champions.

**THE ORDER OF NATURE. An Essay. By Lawrence J. Henderson. Harvard University Press, Cambridge; Humphrey Milford, London. 1917. Pp. 234.**

Did usage not blunt the edge of wonderment, it were an unceasing prick to astonishment that human minds possessed of seemingly equal power of insight and inference could confront identical phenomena and yet draw opposite conclusions as regards the cause thereof. There is for instance the case of Charles Darwin. In an often quoted letter he tells of "the extreme difficulty or rather impossibility" which he felt "of conceiving this immense and wonderful universe, including man with his capacity of looking far backward and far into futurity, as the result of blind chance or necessity. When thus reflecting," he says, "I feel compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist." This conclusion he confesses was strong in his mind about the time he wrote the *Origin of Species*. Thereafter it "very gradually, with many fluctuations, grew weaker." Then came "the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such general conclusions?" Finally he adds, "I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginnings of things is insoluble by us; and I for one must be content to remain an Agnostic."

Were this the place to do so, it might be worth while essaying a psychological study of that type of mind of which Darwin's is but one of many instances, which in the presence of the mass of evidence establishing "the order of nature" ubiquitous in the universe, can nevertheless confess itself agnostic concerning the primal cause of that order. Whereas on the other hand in the presence of that self-same evidence, other scientists not incomparable to Darwin (for instance, Pasteur, Sir William Thomson) could find no explanation thereof save the existence of a supreme intelligent cause, God. They were convinced Theists, Darwin a self-confessed agnostic. Why? Perhaps a sufficient answer could be found in the passage from his letter emphasized below? So long as he admitted the existence of the Creator to account for the primal types of life from which the biological species were hypothetically declared to have arisen, Darwin recognized the force of the teleological argument. When, however, he came to trace the descent of the human mind from a *mind as low as that possessed by the lowest animals*, he lost not only the artistic sense, as he likewise admits, but his so-called "trust" in the power of reason to draw "the general conclusions" of the Theistic argu-

ments. Obviously the logic is true to the psychology of the Darwinian intellect. If the human mind has descended from a purely animal ancestor, it is of necessity organic, a subtler modification of an organism, consequently material and therefore utterly incapable of drawing not only the conclusions included in Theism, but in any system of universal nature, especially of evolutionism. The inductions, imperfect though they be, which the latter hypothesis claims as its bases, have absolutely no validity apart from the abstract and metaphysical principles that underlie all logical processes. And if the human mind be merely an organic, not an immaterial, power, it can know nothing of such principles, cannot therefore use them in the processes of induction, and consequently cannot form any logical conclusions, least of all such vast conclusions as those which constitute the evolutionary theory.

The foregoing observations, with due limitations, apply equally to the book at hand on the order of nature. *Mutata fabula de illo narratur.* Not that Professor Henderson confesses to any past or present theistic convictions. If he ever had any, he, probably like Darwin, lost them, so insistent is he on the exclusion of "theological interests" from the discussion of finality in nature and so strongly does he "object to any argument founded on a supposed acquaintance with the conditions of Divine foreknowledge" (p. 224). Be this as it may, he has accumulated in the volume before us a mass of evidence establishing the teleology of nature, even though he refuses to admit the logical conclusion—the existence of design or a Designer. *Zweckmässigkeit* he recognizes and upholds. *Zweckstrebigkeit* he refuses to admit as logically compelling.

His line of argument is concerned exclusively with the evidence for teleology in the inanimate world — the elements of low atomic weight, especially hydrogen, oxygen, and carbon. These are seen both in themselves and in the manifold combinations to which they lend themselves to be the constituents best adapted for the maintenance and development of life. "If the extreme values and unique properties [of the elements] be considered, very many are seen to belong to the three elements—in an arrangement that brings about stability of physical and chemical conditions and diversity of phenomena, and further, the possibility of the greatest complexity, durability and activity of physico-chemical systems on the surface of our planet"—and thus these elements through their countless combinations are shown to effect an environment the fittest "possible for any kind of life in this universe". If this statement should seem exaggerated to anyone, we would refer him to Professor Henderson's pages, where an abundance of scientific evidence is set forth which to the reviewer's mind is more than persuasive. It is inevitably con-

vincing. The argumentation drawn from the field of chemistry is indeed the strong feature of the book. One can only regret that the author's philosophy is not as conclusive. Apparently he is not quite so much at home in this domain, and perhaps his psychology impedes his logic.

**A REALISTIC UNIVERSE. An Introduction to Metaphysics. By John Elof Boodin, Professor of Philosophy, Carleton College. The Macmillan Co., New York. 1916. Pp. 434.**

Books, as well as men, may have taking or repelling ways, which cannot be subjected to any further analysis, but must be accepted as an ultimate fact. We are sympathetically inclined toward a book if, irrespective of the drift of its contents, it gives evidence of a sincere striving after the truth and shows a freedom from cant, though we may be compelled to reject both its fundamental assumptions and final conclusions. A case in point is the present publication which, though antagonistic to all our philosophical tenets, yet arouses a sympathetic interest, largely due to the author's candor and manifest devotion to the truth. His enthusiasm betrays itself in the eloquent and exalted diction, verging sometimes on poetry and a trifle too rhapsodic for a sober treatise on metaphysics. His style recalls the cultural breadth of the lamented Professor Royce and the genial warmth of William James, both of whom the author claims as his teachers and whom he emulates as his highest models. Even when coming to close grips with an opposing system, the author never loses his scholarly placidity and the air of superior tolerance; the modern philosopher is not sufficiently concerned about the claims of objective truth, which at best he regards as an elusive ideal or an unattainable goal, to allow it to ruffle his temper or to make him indulge in violent controversy.

It would not be easy to designate the author's system by one clear-cut epithet, though we may not be far from the truth when we state that it seems to tend in the direction of realism, as the title of the book would suggest. That the author has reached a bona-fide realism, however, we dare not maintain. The old-fashioned theory of substances, at all events, he rejects. He speaks, moreover, in terms which possess a strong subjective flavor. Things are to him "individual blocks", "thought contexts", "embodiments of purpose"; they "are individual by the purposes which select them and which they fulfil"; their reality depends on whether "they make a difference to a perceiving subject". Their value is determined by the experiential background out of which they roll. A primary law of things is interpenetration; hence, they appear in more than one conceptual context, they overlap and have rough edges and a fringe,

which is not indifferent to their intrinsic meaning. "It makes a real difference to reality that it is known or appreciated. . . . Back of the new naturalism there lurks an antiquated metaphysics, that of abstract things in themselves which are indifferent to contexts. But things are what they are known—as in energy systems. Otherwise they are intellectual abstractions and no longer real. And among such systems, the cognitive system as a unique type of selective reaction, figures as one." We are not altogether sure that this manner of speech is compatible with the traditional conception of realism. Yet the author's repudiation of subjectivism is unhesitating and explicit: "If we examine the implications of experience more closely, we shall find that our experience, at any rate, seems to depend in many ways upon an extra-experiential constitution". And though this may seem very little, it is a concession of no slight importance.

As far as the ultimate constitution of the universe is concerned, the author favors a peculiar form of dynamism, which he is pleased to call pragmatic energism. The electric theory of matter he regards as an argument in support of his view. "The old static view of being, therefore, has given place to the view of dynamic processes, whether as regards the atoms of the physical sciences or the images and concepts of psychology—Being-energy." Of space and time the author entertains ultra-realistic notions; he all but hypostatizes them, a necessary consequence of his conception of matter, which he evaporizes into dynamic clusters, individualized by spatial contexts. Some sort of teleology, though we could hardly say design, is admitted; in this matter the author seems to be influenced by Bergson. "From the point of view of reason it is easier to read nature as striving to express certain types or ideals than to read ideals as chance. Nature seems to be, somehow, leading in the direction of human nature; the striving for a type somehow to be determining the direction of the series; and freedom and significant expression of life to be all the time the end to be realized."

For personal immortality and a personal divinity no provisions are made in the author's universe. We do not see how he can escape the reproach of pantheism, since the God whose name occurs several times is nothing but the harmony of the whole. "Religion adds no new values to those already mentioned. But it adds the sense of completeness, of unification, and of conservation to our finite ideal strivings."

As philosophy goes in our days, the author may be commended for his efforts to construct a world-view not too much at variance with common sense. Lofty in tone and idealistic in its main trend, his speculation embodies what is best in modern thought and, throughout, exhibits marks of vigorous thinking and moral earnestness.

C. B.

**THE POEMS OF B. I. DURWARD. Illustrated Centenary Edition. With Life and Criticisms on Poetry. The Pilgrim Publishing Co., John T. Durward, Baraboo, Wis. 1917. Pp. xlvi–250.**

Probably not many who read these lines will know aught of Bernard Isaac Durward, although priests of the Middle West to whose memories still cling traditions of student life of six decades ago in St. Francis Seminary, Milwaukee, may recall his teaching of English in that institution, while those who have read the earlier files of the *Leader* (St. Louis) or the *Crayon* (New York) will remember the pen-names "Bernard" and "Porte Crayon" over which many of Durward's best short poems were published. He is given no place in the anthologies of American poetry, and even the *Catholic Encyclopedia* has no mention of his name. It may seem strange that such a genuine poet should be so unknown to fame. The reason lies probably in the fact that, although Bernard Durward excelled in two arts, poetry and painting, he had not mastered the trick of self-bugling.

In the *Memoir* prefixed to the present collection, the editor, the son of the poet, declares that "Mr. Durward easily holds still the first place among American Catholic poets" (p. xliv). Whether filial partiality have any weight in the forming of this judgment one must hesitate to affirm. Certainly other judges in such matters are likely to favor other candidates. However, shunning so delicate a question and applying to the poets the maxim which so cautious a guide as Thomas of Kempen bids us employ in respect to the saints—*noli disputare de meritis sanctorum*—it will be safer here not to allow the authority of the writer to concern us, but attend to what he says. In this objective frame of mind, examining some of the poems before us, it may appear that the "Bard of the Wilding-rose" should justly be assigned a high rank, not simply among "the humbler poets", where his son places him, but among the very truest and the very sweetest of the tuneful throng.

Eliza Allen Star, in a sonnet which honors its author no less than its subject, addresses Durward as the

> Bard of the Wild-rose! Never verse like thine
> Has sung this wilding blooming in its dell;
> No poet's eye has ever caught so well
> The artless marvel of its chaste outline;
> Each blushing petal's eloquent design;
> The virgin freshness of its breath; the swell
> Of anthered coronal, of honied cell
> Wherein such precious symbols flush and shine.

The appellative probably alludes to the poem "June", which is found in the present edition (p. 40). June has been a favorite theme with the poets. But has anyone, even of the loftier, not to say "the

humbler poets", sang at once so sweetly and so truly of the month of roses as Durward? It is only spatial restrictions that withholds us from transcribing the entire page occupied by this exquisite cameo. Here are the opening verses—

> Ah! placid days in June!
> You see the lilies of the valley born,
> You see the dew-drops in the springing corn
> And drink them all ere noon.
> For you the wilding rose
> Opens her blushing bosom to the light;
> For you, from clover fields of green and white
> The honied fragrance flows.
> For you, yon stream glides on,
> Bearing thy cloudless skies upon its breast,
> The picture of a soul by love possessed.

Redolent no less of genuine poesy is the tribute to May, when

> Summer once more is here!
> April hath laughed, or wept itself away,
> And in its place the welcome-footed May
> Gladdens the opening year.

We feel sorely tempted to quote the whole bewitching picture of the advancing May, clad in her "robe of tender green tied round her girdle with fresh violets". But we can yield to the transcription of just these few lines—

> And in her hand she bears,
> Half filled with dew, a gold-mouthed tulip cup,
> Which, if one look in ere the sun be up,
> He loses half his cares;
> For, Hebe-like, she brings
> Wine of the morning from the springs of peace,
> Whose calm shall soothe the day and will not cease
> When night hath closed her wings.

One of the most pleasing bits of idylism penned by Tennyson is the apostrophe to a sea-shell. It occurs as an episode in "Maud":

> The tiny shell is forlorn,
> Void of its little living will
> That made it stir on the shore.
> Did he stand at his diamond door
> In a rainbow full?

And so on. Let those who know this gem, chiselled by the author of "Maud", turn to Mr. Durward's poem on "The Sea-Shell" (p. 46), and let them note the equality of beauty in word-painting and the superiority—*pace poetarum*—of thought, as well as imagery, which belong to the American Catholic poet. Turn over "the diamond door" and "the rainbow full" to the following picture:

Look for a moment! In its spiral cave
What wealth of pure and tender beauty lies,
As if some orb concealed rose on the wave
And all its bosom tremulous should lave
With matchless dyes.

Lowell in his pretty little "Song" to the violet addresses the wee gentle thing thus:

Thy little heart that hath with love
Grown colored like the sky above
On which thou lookest ever.

Notice Mr. Durward's kindred, though terser and fuller idea:

So violets grow sky-blue, and to the light
The lilies looking clothe themselves in white.
(p. 93).

As Saul of Tarsus was born a Roman citizen, so was Durward *born* a freeman in the republic of poets. He possesses the true Horatian requirement: *nascitur, non fit.* He is at his best in his earliest verse—greater freedom, more joyous spontaneity, swifter inspiration, subtler sympathy with nature; a happy peer he is of birds and flowers. On the other hand, as the years multiply, he perhaps loses something of the youthful *élan.* The poet's mission of teacher of truth impresses him more and his muse becomes a trifle didactic. And yet perhaps this is no marring feature, but rather lends an element of variety to his work. Moreover, Durward's was a sincerely devout soul. A convert to the faith (at the age of thirty-six; he died in 1902, at the age of eighty-five), the sturdy character of his Scottish parentage formed a solid natural basis for a robust religious life. A brilliant power of imagery, a delicate sensibility, a keen sense of the beautiful, a spontaneous gravitation toward the ideal both in nature and in art, these qualities made him alike a painter and a poet. But it is his vigorous faith, his tender piety, and his deeply religious life which, elevating and penetrating a naturally artistic soul, give his poetry a certain breadth of vision which loses nothing of its esthetic charm because of its idealism. Take, for instance, the poem entitled *The Rainbow* and compare it with the sonnet by Cosmo Monkhouse on a kindred theme, *The Spectrum,* and you will see the larger and the fuller vision which faith has lent to the Catholic poet and which his native art has enshrined in matchless imagery. The English poet asks—

How many colors here do we see,
Like rings on God's finger? Some say three.

And the rest. Then he adds:

And so what Noah saw we see,
Nor more nor less, of God's emblazonry a shred,
A sign of glory known not yet.

Finally he sings of "what joys may yet await our wider eyes when we rewake upon a wider shore"—when our eyes shall range beyond the red and violet, the prismatic limits of their earthly power. The Catholic poet sings of

The ever-glorious arch—looked at by God—
Born like love itself 'mid smiles and tears,
Old as the flood and yet forever young.
. . . . . .
The same strange arc from God's own signet-ring.
. . . . . .
The loveliest line that Nature ever drew
Is but a beggar on thy skirts divine.

The whole poem is filled with such beauties. But notice now faith's wider soarings:

Light is thy god-head, and the triple dyes
Thy trinity; thy blessed sacraments
The seven rainbow tints; and on, and on,
Through spaces measureless of grey and gloom,
Until we reach where outer darkness dwells.

Great God! how truly happy is the soul
Who, from the point which Thou hast meant, doth look
Upon the opulence of this bright world;
Placing in just and sweet relationships
The wondrous loveliness, link by link,
Until they form a ladder up to Thee!

Who mounts, sustained by grace, the shining steps,
His back to darkness turned, his face to light,
Yet calm and patient waits that certain hour
When he will see this beauty that he loves
Grow pale in that of which he never dreamed!

The idea here is the same as that of *The Spectrum*, but Catholic faith has added the breadth and the depth which to Monkhouse were lacking.

We have exceeded all due limits, but we must add the following selection, trusting that it may win the reader to the context. It is from Mr. Durward's prize poem (on "The Blessed Virgin")—though it failed to receive the prize, and from this failure the unpleasantnesses arose that are mentioned in Father Durward's *Memoir*. The poet addresses Our Lady as

Gem of the universe! the brightest flower
That on the tropic-girdle of our sphere
Has ever ope'd its bosom to the dew and pearly shower,
Grows pale and sere
Beside thy peerless name;
In thee, O Mystic Rose! O Lily Pure!
Blossom and Bud endure.

If this be not genuine poesy, where shall we look for it?

Concerning the Memoir introducing the poems, it should be noted that, while it is informing and interesting, it might have been still further improved by the elimination of an occasional exaggeration. For instance, mentioning an unfortunate depreciation of the English language by a certain "saintly and scholarly" prelate belonging to a past generation, the editor proceeds to call English "the language of the greatest poet (their [?] Germany having only one of even the third class—Goethe) and of the most perfect prosody the world has yet heard!" Is not this a trifle too strong?

# Literary Chat.

As the helps toward prayer and meditation multiply, the great art of the saints ought to become a common accomplishment. There is no excuse for anybody to say that he cannot meditate, when such books as *The Holy Hour in Gethsemane* (Meditation on the Anima Christi. By Francis P. Donnelly, S.J. P. J. Kenedy & Sons, New York) are at his disposal. The author reduces meditation to the simplest and most elementary form and invests it with so much attractiveness that it will appeal to everyone that savors things spiritual and divine. As one would expect from the author, these meditations are full of vigor, grace, and pungency. They strike a virile note and are free from weak sentimentality. Here is healthy nourishment for robust piety.

Substantial meat is contained in *The Inward Gospel* (Familiar Discourses Originally Addressed to Some Who Follow the Rules of St. Ignatius. By W. D. Strappini, S.J. Longmans, Green & Co., New York). It offers sound advice and impelling motives to those who aim at perfection and try to fashion their lives according to Christian principles. It is not directly intended for the many, but for the few select souls that have been smitten by the arrow of divine love and long to walk in the footprints of the Heavenly Master. But it will be read with profit also by those who are satisfied with lower aims and will kindle in them the thirst for higher justice.

The eternal truths of our holy faith never lose their original freshness and undiminished force; they are ever as the undimmed stars and the perennial springs. So Father L. Poulin has chosen a very appropriate title for his discourses in calling them sources of living water (*Les Sources d'eau vive.* Sermons et Allocutions. 1915-1917. Pierre Téqui, Paris.). A prophetic fervor pervades these stirring utterances, inspired by the dreadful calamities that have befallen Europe. With such guides as Father Poulin, on whose lips thrones the eloquence of inspiration, the nations will find their way back to God, whom in their pride and prosperity they have deserted.

Piety, if it is to take firm root, must early be planted in the youthful heart. The most favorable time to effect this are the days of fervor that precede the First Holy Communion. Never again will the heart be so responsive to spiritual influences. Grace and nature, at this period, form happy alliance and coöperate almost without friction. Experienced pastors are not slow in improving the possibilities of this psychological condition and prepare the children for First Holy Communion by a retreat of short duration. It requires much thought and exceptional pedagogical tact to adapt the guiding truths of the religious life to the mental capacity of children. Helps in this direction

will undoubtedly be welcome. Two volumes, just published in France, will render valuable assistance in giving a retreat to the little ones. (*Retraites de Communion Solennelle.* Par le Chanoine Jean Vaudon. *Retraites de Jeunes Filles.* Par J. Millot, Vicaire Général de Versailles. Pierre Téqui, Paris.)

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Directors of Sodalities anxious to discharge their important duties with a maximum of efficiency and result, can do nothing better than to read the Life of *Father Aloysius Ignatius Fiter, Director of the Barcelona Sodality* (By F. R. R. Amodo, S.J. Edited by F. Elder Mullan, S.J. The Queen's Work, St. Louis). The book is replete with valuable suggestions and hints, not dug up from a remote past, but illustrated by the experiences of a man of our own times, who was a born organizer and leader.

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*Sponsa Christi,* by Mother St. Paul of the Birmingham "House of Retreats," is a collection of twenty meditations for the religious on the subject of Vocation, the sacred vows, the religious Rule, the Canonical Office, and kindred themes calculated to explain and emphasize the obligations of the religious state. They are eminently practical considerations, based on a sound interpretation of the Scriptural truths which counsel perfection. The usual method of prelude, points, colloquy and resolutions is facilitated by the form of presentation, a clear expression of thought, and an absence of superfluous imagery and sentiment. The typography is helpful in the same direction. Father Joseph Rickaby, S.J., recommends the little manual in a pertinent preface. (Longmans, Green, and Co., New York.)

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Camp St. Mary is entering upon its third season with the country involved in the war. Young men going out into the priesthood in these times may be called upon to prove their mettle as never before. But all grades of the clergy will feel the strain. Camp St. Mary aims to send young men into the sacred ministry better equipped to meet the physical and mental strain that promises to be so much more pronounced in war times. Moreover, by initiating them into outdoor life and into habits of self-reliance and mutual helpfulness, the camp will vindicate its usefulness as a moral influence also.

The camp is exclusively for seminarians and the clergy. Full information may be had by applying to the Rev. Charles E. Boone, St. Mary's Seminary, Baltimore, Md., or after 1st July, to Camp St. Mary, Long Lake, N. Y.

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The connexion between Modernism and the philosophy of Kant is not difficult to see, even at a glance, by those who know the essential constituents of the two systems. Kant denied the power of the intellect to reach objective truth in the supersensible order. Neither will he allow things sensible to be apprehended save under forms which, being subjective, prevent the mind from seizing the real world as it is. Modernism holds substantially the same views, and applies them to the teachings of faith. The truths of faith cannot be intellectually grasped or represented in language. They can only be felt experientially, taken in by instinct, feeling, emotion, will.

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All this is sufficiently plain. What is not so plain is the Kantian philosophy as an organic system. To those who wish to get a closer knowledge of that philosophy, and without spending overmuch time and grey matter in the quest, may be recommended a little book by the Abbé Van Loo, bearing the title *Kantisme et Modernisme* (pp. 236). The treatment is synoptical, precise, and clear. Needless to say, the author does not conceal his anti-Teutonic feelings; and he will probably do less so in a volume which is in preparation and to be entitled *Modernisme et Catholicisme en Allemagne Contemporaine.* Perhaps the saddest feature of the present war is the mutual recriminations of Catholics. (Pierre Téqui, Paris.)

The Carnegie Endowment for International Peace has established a unique organ of intercommunication between the American Republics, North and South. The new *Review* is entitled the *Inter-American* and will be published alternately in English and Spanish. The English issue will contain translations of current articles which have recently appeared in Spanish or Portuguese and which will interest particularly the people of the North, while the Spanish issue will contain translations of English articles interesting to the Southern people. The aim is obviously interchange of peaceful ideas between the two great communities.

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The first number of the *Inter-American* in Spanish appeared in May. It contains papers chiefly political, economic, and scientific, translated from our principal magazines. The first English number is to be issued in October. Thereafter the publications are to alternate bi-monthly. The publishers are Doubleday, Page & Co., New York.

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There is a new edition of the Roman Breviary printed on India paper, measuring 5 x3¾ inches, and weighing nine ounces, which will appeal to many clerics as most convenient for the summer and travel. Its arrangement includes the latest rubrical rules and feasts. The type is small but very clear, and the price (eight dollars) reasonable. (B. Herder, St. Louis; Gill & Son, Dublin.)

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To write a story that is wholesome in its general tendency and free from objectionable details, and at the same time absorbingly interesting and brimful of delicious humor, may to some seem an almost impossible task. Yet it has been accomplished by Mary T. Waggaman in her latest charming novel (*Grapes of Thorns*. Benziger Bros., New York). We have intrigue, adventure, tragic retribution, and a happy consummation moulded into a swift-moving narrative, not for one moment permitting the interest to flag. If the character of the heroine is somewhat idealized, she is not, for all that, a bloodless, phantom-like figure, but a living being, which we can well conceive as having reality and a local habitation. The events lead us to the ocean shore, lashed by furious storms, and into romantic mountain scenery, described by the pen of an artist and steeped in rich and glowing colors.

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*The Rest House* (A Novel by Isabel Clark. Benziger Bros., New York). is a story of a conversion sweetly blended with a love-story of exquisite beauty. The unfolding of a chaste passion in the heart of the convert is told with consummate skill. Her noble figure stands out against the background of a very indifferent environment, in plastic relief and striking vividness. Though the threads of the tale are no wise entangled, the story grips the heart from the outset and does not relax its hold to the end.

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An Irishman outwitted by an Englishman is the fruitful theme of a sprightly comedy by Louis J. Walsh (*The Guileless Saxon.* An Ulster Comedy in Three Acts. M. H. Gill & Son, Dublin). In this easy form the author wishes to throw some searching lights on the Irish question and convey to the outside world an important message. There is a grim truth in the concluding remark of the disappointed Irish innkeeper: "For an Englishman will always get the better of you in a money transaction."

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*The Chosen People*, by Sydney L. Nyburg, proclaims itself to be "a novel of men and women, work and faith". Nothing unusual about that. Most novels would fit in with a classification so general. The specific difference between this story and other tales that are built mainly round industrial struggles is that *The Chosen People*, as the title indicates, deals with Jews. They are the men and women of the story. There is only one character of any account in the

book who is not a Jew. She is of mixed Irish and Scotch origin, and a very odd and unattractive compound she is, though the author doubtless thought to make her more than acceptable. Despite a certain display of unselfishness and resolution, her character is very hollow; and the same is to be said of the young Rabbi, who is designed as the central figure of the story. But Mr. Nyburg affords us a vivid glimpse of the Jews, orthodox and reformed, Russian and German, those of the capitalist group and the revolutionists, as they are found in our large industrial centres. The relations between the two elements are strained and utterly unsympathetic, according to our Jewish author. (J. B. Lippincott Co., Philadelphia.)

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# Books Received.

## SCRIPTURAL.

BREVE INTRODUCCIÓN A LA CRÍTICA TEXTUAL DEL A. T. Por A. Fernández Truyols, S.I., Prof. en el P. I. B. Fasc. I. (*Estudios de Crítica Textual y Literaria.*) Pontificio Instituto Bíblico, Roma. 1917. Pp. xii-152. Prezzo, 4 *L.*

I SAM. 1-15. CRÍTICA TEXTUAL. Por A. Fernández Truyols, S.I., Prof. en el P. I. B. Fasc. II. (*Estudios de Crítica Textual y Literaria.*) Pontificio Instituto Bíblico, Roma. 1917. Pp. vii—93. Prezzo, 3 *L.*

EPHOD AND ARK. A Study in the Records and Religion of the Ancient Hebrews. By William R. Arnold, Hitchcock Professor of Hebrew in Andover Theological Seminary. (*Harvard Theological Studies*, III.) Harvard University Press, Cambridge; Humphrey Milford, London. 1917. Pp. 170.

## THEOLOGICAL AND DEVOTIONAL.

THE HOLY HOUR IN GETHSEMANE. Meditations on the Anima Christi. By Francis P. Donnelly, S.J., author of *Watching an Hour, Mustard Seed*, etc. P. J. Kenedy & Sons, New York. 1917. Pp. 212. Price, $0.80 *postpaid.*

THE INWARD GOSPEL. Familiar Discourses Originally Addressed to Some Who Follow the Rules of St. Ignatius. By Walter Diver Strappini, S.J., author of *Meditations Without Method.* Second and enlarged edition. Longmans, Green & Co., London and New York. 1917. Pp. 149. Price, $1.25 (3/6) *net.*

THE FAIREST ARGUMENT. For Our Non-Catholic Friends. By the Rev. John F. Noll, LL.D., author of *Father Smith Instructs Jackson, Kind Words from Your Pastor*, etc. Third edition. Our Sunday Visitor Press, Huntington, Indiana. 1917. Pp. 399. Prices, net: paper, $0.25; cloth, $0.75.

LES SOURCES D'EAU VIVE. Sermons et Allocutions. 1915-1917. Par L. Poulin, Chanoine Honoraire de Paris, Curé de la Sainte-Trinité. Pierre Téqui, Paris. 1917. Pp. xiv—362. Prix, 3 *fr.* 50.

RETRAITES DE COMMUNION SOLENNELLE. Pour les Prêtres. Pour les Enfants. Par le Chanoine Jean Vaudon. 1. L'Agneau de Dieu. Pierre Téqui, Paris. 1917. Pp. xxi—240. Prix, 2 *fr.*

## PHILOSOPHICAL.

THE PRINCIPLES OF NATURAL TAXATION. Showing the Origin and Progress of Plans for the Payment of All Public Expenses from Economic Rent. By C. B. Fillebrown, author of *A B C of Taxation, Taxation*, etc. With portraits. A. C. McClurg & Co., Chicago. 1917. Pp. xx—281. Price, $1.50.

THE LABOR MOVEMENT. From the Standpoint of Religious Values. By Harry F. Ward, Professor of Social Service, Boston University School of Theology, and Secretary, The Methodist Federation for Social Service. The verbatim stenographic report of a series of noon-day lectures delivered at Ford Hall, Boston, 1915, together with the questions and answers of the forum period following each lecture. Sturgis & Walton Co., New York. 1917. Pp. viii—199. Price, $1.35 *postpaid.*

POLITICS. By Heinrich von Treitschke. Translated from the German by Blanche Dugdale and Torben De Bille. With in Introduction by the Rt. Hon. Arthur James Balfour, M.A., F.R.S., LL.D., D.C.L., and a Foreword by A. Lawrence Lowell, President of Harvard University. Two volumes. The Macmillan Co., New York. 1916. Pp. xliv—406 and 643. Price, $7.00.

KANTISME ET MODERNISME. Essai Philosophique et Théologique. Par M. l'Abbé Van Loo. Pierre Téqui, Paris; Action Bibliographique Sociale, Genève. 1917. Pp. xiv—222. Prix, 3 *fr.*

## LITURGICAL.

THREE MOTETS FOR FOUR MALE VOICES. 1. O Sanctissima; 2. O Salutaris; 3. Tantum Ergo. By Joseph J. McGrath. (*Fischer Edition*, No. 4286.) J. Fischer & Brother, New York. 1917. Pp. 15. Price, $0.40.

## HISTORICAL.

A MEMORIAL OF ANDREW J. SHIPMAN. His Life and Writings. Edited by Condé B. Pallen, Ph.D., LL.D. Encyclopedia Press, Inc., New York. Pp. lxv—362.

FOURTH BIENNIAL MEETING OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES. Proceedings published by Direction of the Executive Committee of the Conference. 17-20 September, 1916. Catholic University of America, Washington. Pp. 420.

FIRST ANNUAL REPORT OF SUPERINTENDENT OF PARISH SCHOOLS. Archdiocese of San Francisco, California. 1915-1916. Pp. 128.

BENOÎT XV ET LA GUERRE. 1914-1917. Par M. l'Abbé E. Duplessy, Directeur de *La Réponse*. Pierre Téqui, Paris. 1917. Pp. ix—101. Prix, 1 *fr.*

THOMAS MAURICE MULRY. By Thomas F. Meehan. The Encyclopedia Press, Inc., New York. 1917. Pp. 247.

THE SISTERS OF CHARITY OF NAZARETH, KENTUCKY. By Anna Blanche McGill. The Encyclopedia Press, New York. 1917. Pp. xvi—436.

NAMES THAT LIVE IN CATHOLIC HEARTS. Memoirs of Cardinal Ximenes, Michael Angelo, Samuel de Champlain, Archbishop Plunkett, Charles Carroll, Henri de Larochejacquelein, Simon de Montfort. By Anna T. Sadlier. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. 265. Price, $0.50.

DANS LES FLANDRES. Notes d'un Volontaire de la Croix Rouge, 1914-1915. Par D. Bertrand de Laflotte. Préface de M. le Bâtonnier Henri-Robert. Quatriéme èdition. Bloud & Gay, Paris et Barcelone. 1917. Pp. 285.

## MISCELLANEOUS.

THE CHOSEN PEOPLE. By Sidney L. Nyburg, author of *The Final Verdict, The Conquest*, etc. J. B. Lippincott Co., Philadelphia. 1917. Pp. 363. Price, $1.40 *net.*

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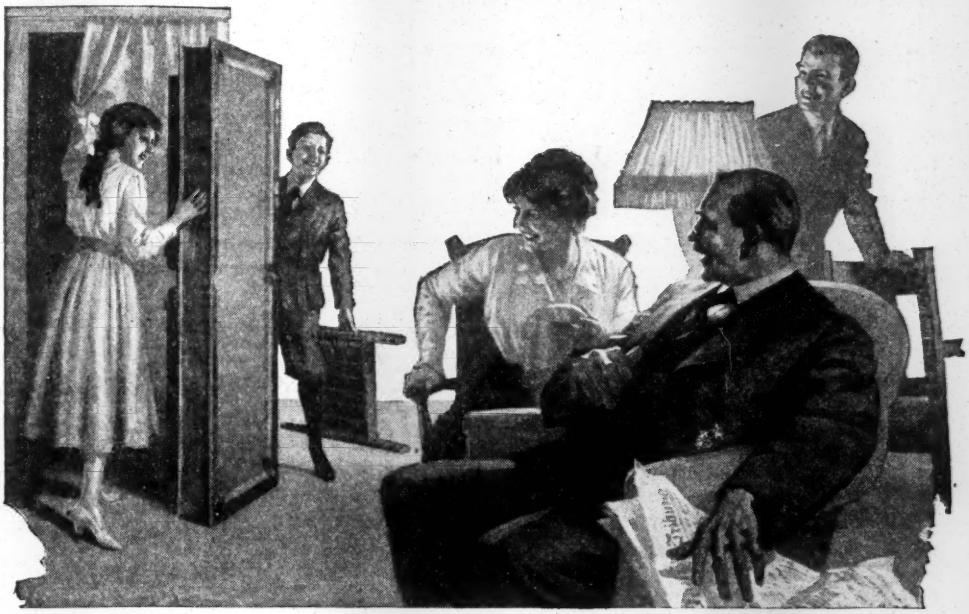

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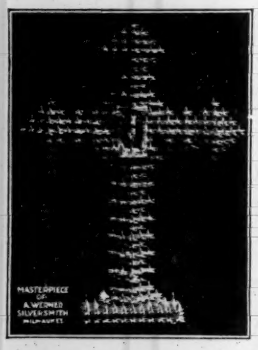


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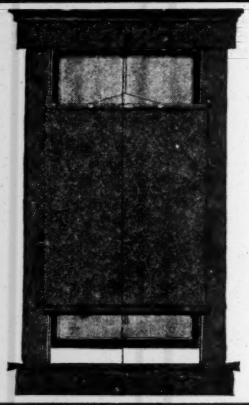

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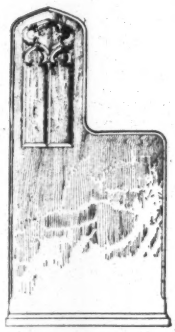
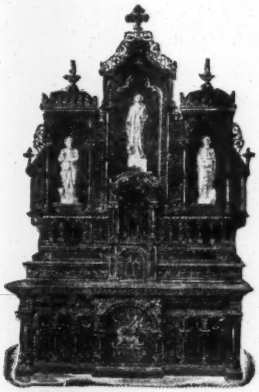
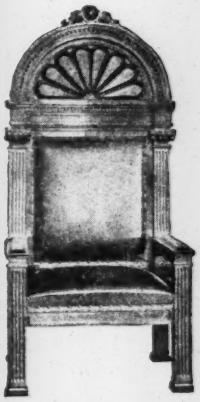


PEWS



ALTARS



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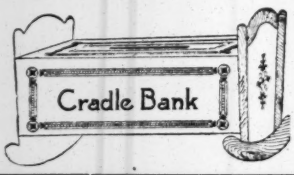


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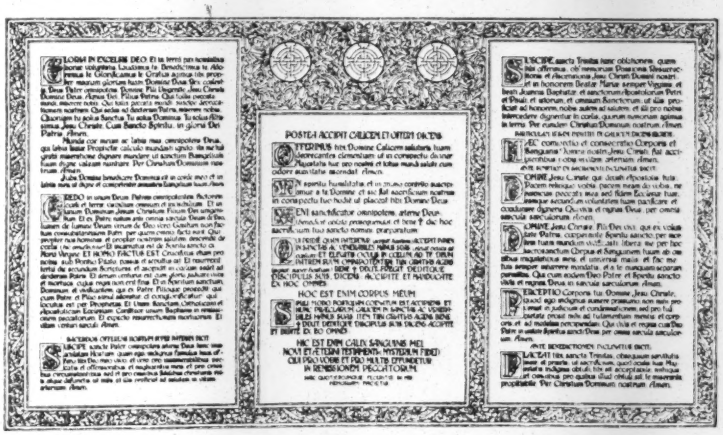

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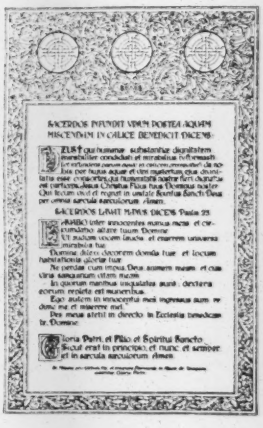

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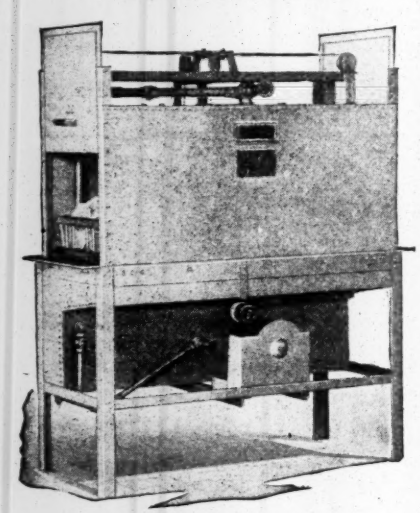

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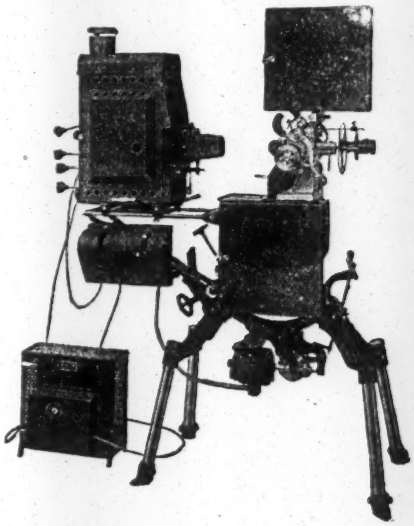

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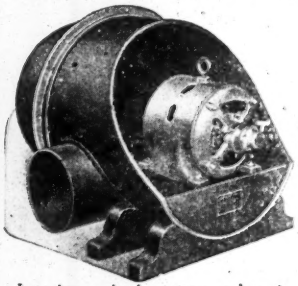

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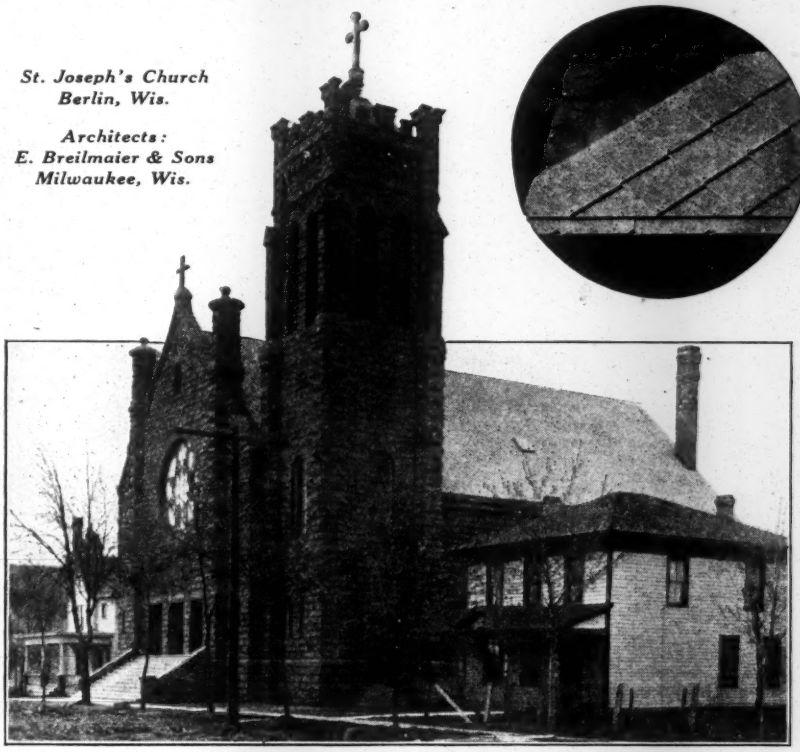

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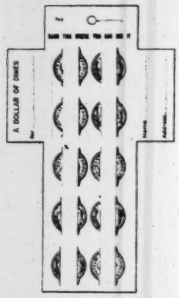

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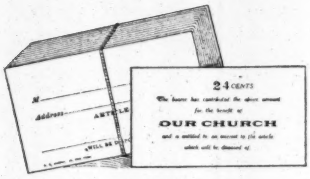


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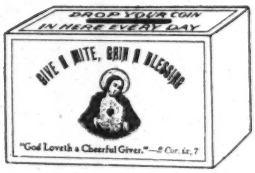


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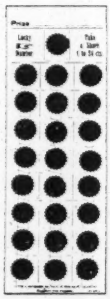

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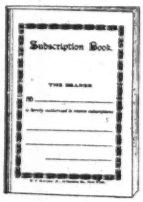


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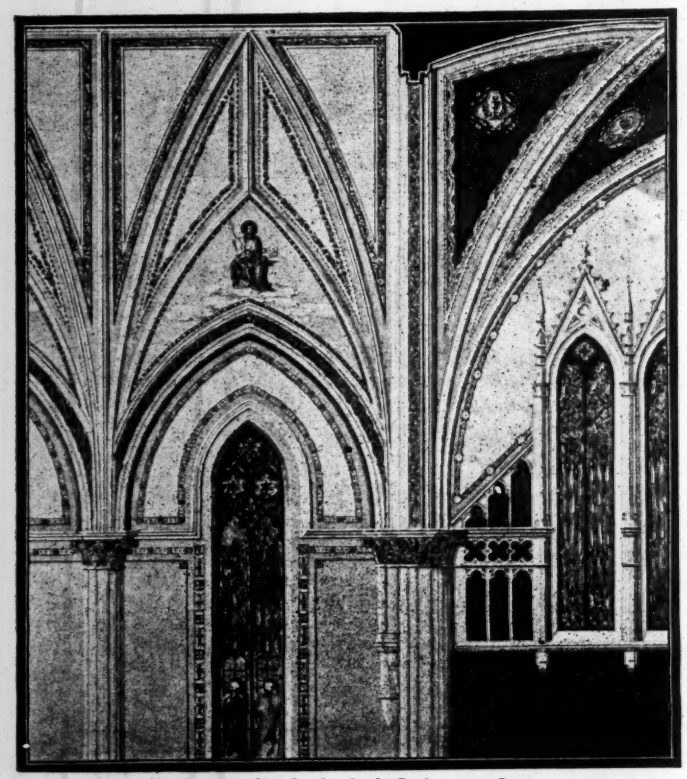

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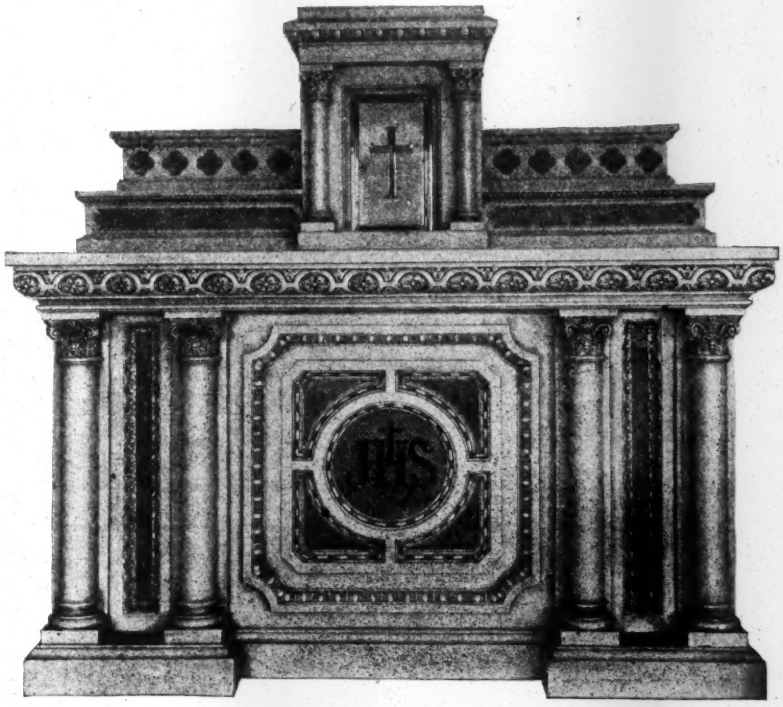


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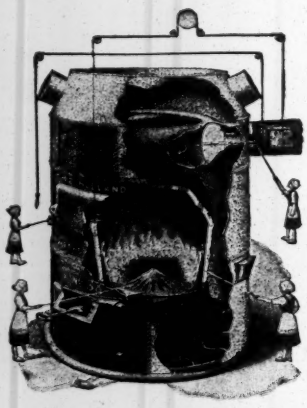

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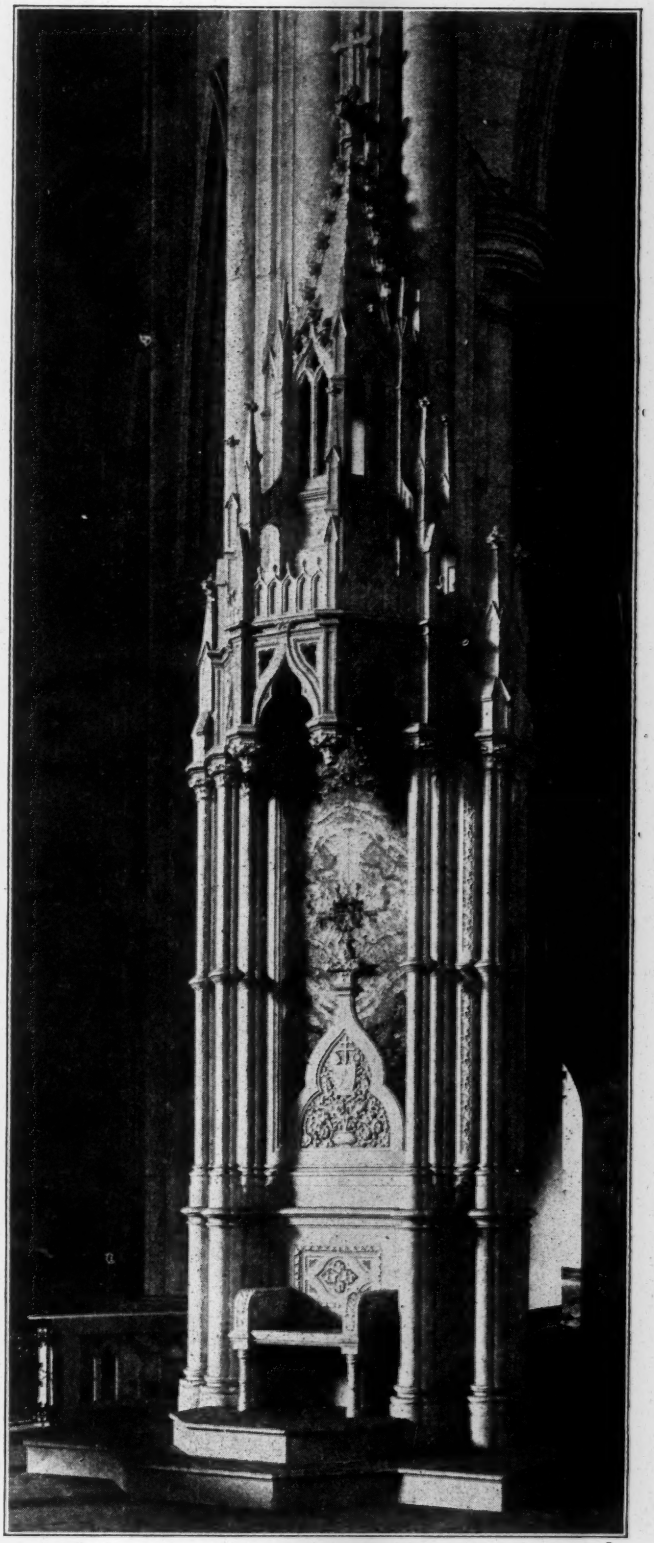

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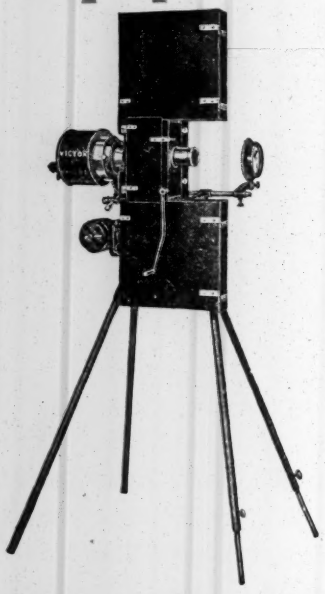

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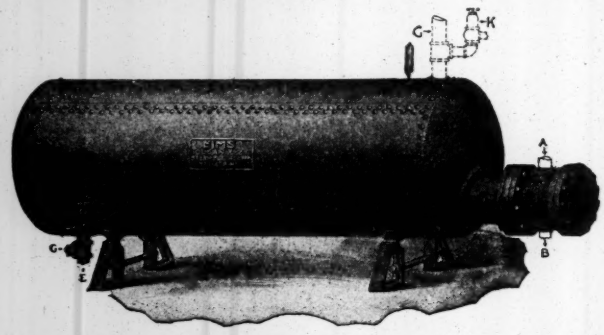

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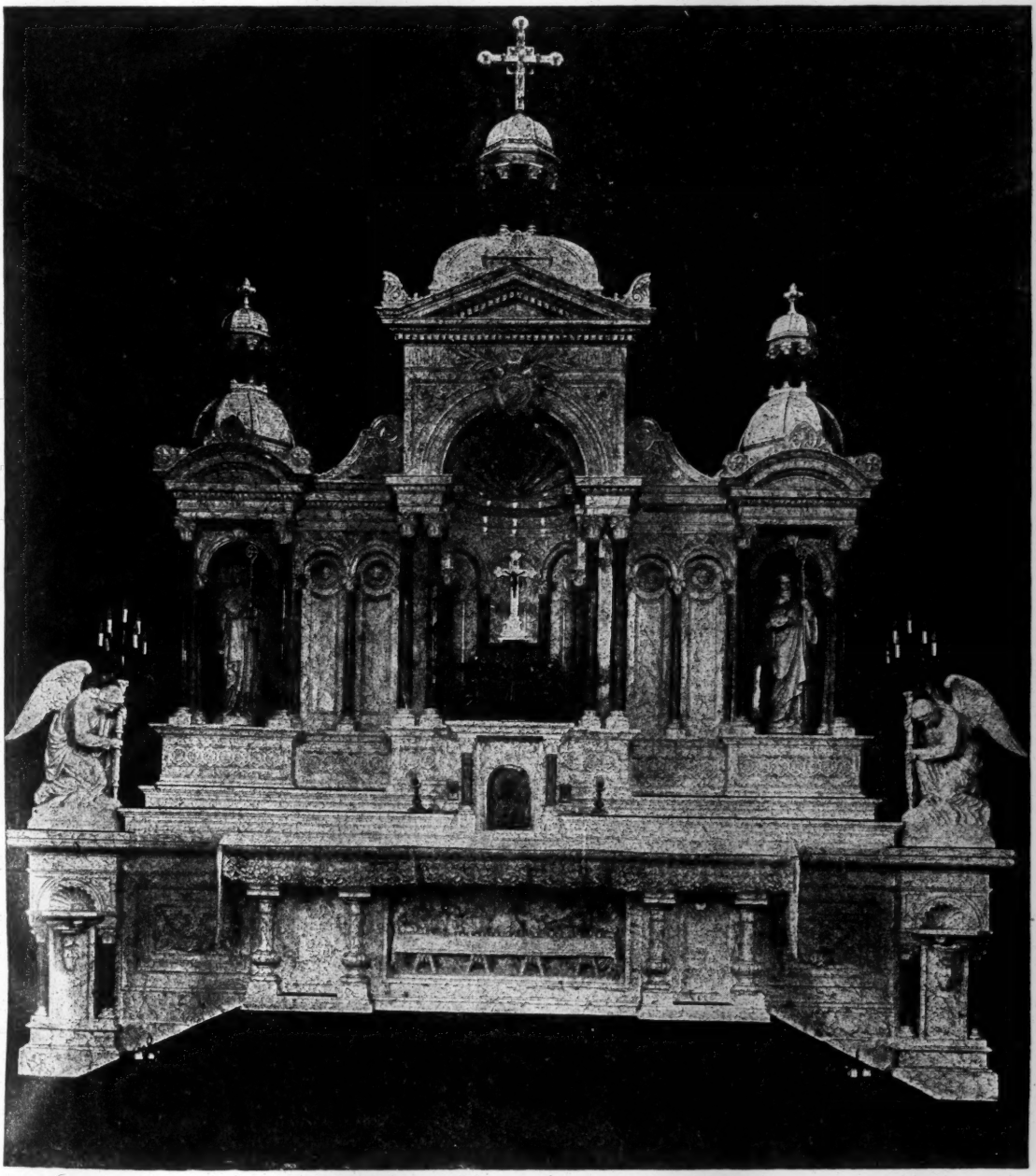

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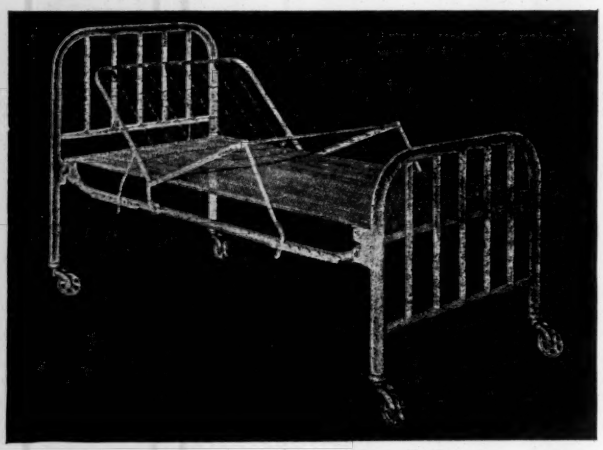

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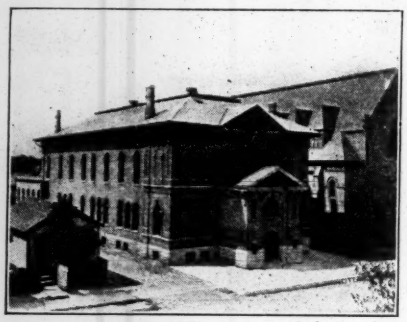

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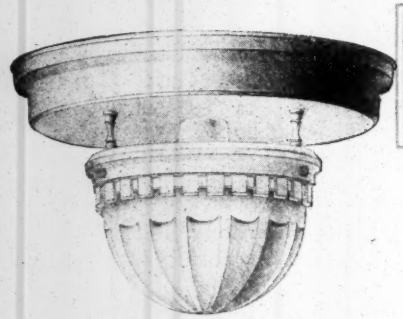

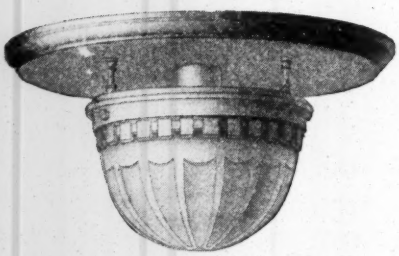

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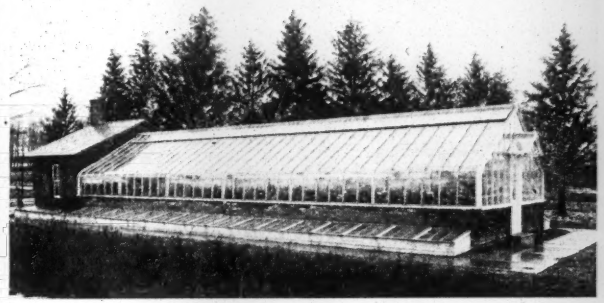

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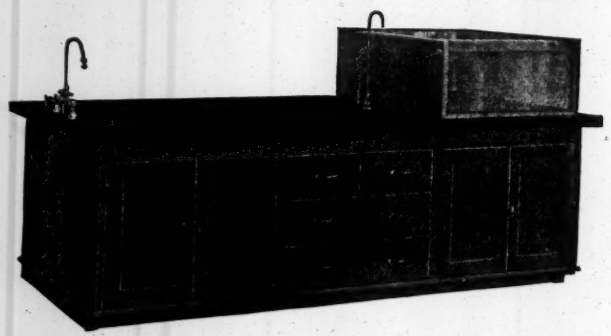

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